$2.25 December 20, 1996

COMMONWEAL

BABIES & BLESSINGS: SIDNEY CALLAHAN

JOHN GARVEY: CALLED TO BE SAINTS

RICHARD MADSEN REVIEWS ROBERT WUTHNOW

FAMILY LEAVE & UNION ORGANIZING

********** 3-DIGIT 458
CW 00079972 9722
ST CHARLES LIBRARY
ST CHARLES SEMINARY
2860 US ROUTE 127
CARTHAGENA OH 45822-9591
St. Charles Seminary Library
Carthagena, Ohio

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

To the Editors

D. Callahan got it right

I liked David Callahan's assessment [October 25] of "why this election matters." While I do not share all of President Bill Clinton's views (especially those on capital punishment abortion, and welfare reform), I do appreciate his vision for the future and believe that he has done much more than he is given credit for to put us on the right course.

MICHAEL P. CHEW
Stuttgart, Germany

S. Callahan said it all

Sidney Callahan's "The Capital That Counts" [November 22] offers great insights to be pondered and, when and if possible, to be implemented. But there was this sentence:

"If we want to be dismissive, we can say that this focus on 'social capital' simply provides a way for social scientists to recognize (at last) the nonmaterial, 'spiritual' realities of life; that this analytic evaluation of human relationships and trust as a form of wealth counters materialistic and technocratic approaches to society."

I was out of breath before I finished it. But hang in there, Sidney. I'll read you again—even sentences like that one.

BOB SHOEMAKER
O'Neill, Neb.

Nontoxic masculinity

After giving men's retreats and conferences for fifteen years, I found the analysis by Kenneth Woodward ["Gender & Religion," November 22] to be very compelling and to match my own growing awareness.

I consistently find that men feel left out of the present conversation—not because they want to return to patriarchy but because masculinity in its rich and archetypal form is no longer honored or even symbolized in much contemporary religion. Toxic masculinity is so feared and hated that the healthy and necessary form—"half of what it means to be human"—is denied existence, voice, and face. Such overcompensation is not getting us anywhere.

I hope Woodward's observations receive a fair hearing and are inserted into the new "common ground" mentality. There is some nonagenda-driven honesty here that is self-evident to anybody working in the trenches. We are losing our men to fundamentalism, neoclericalism, and a passive secular drift because the center is not being proudly held.

RICHARD ROHR, O.F.M.
Albuquerque, N. Mex.

An early Endo novel

I appreciated Robert Coles's reflections [November 8] on Shusaku Endo, and he is no doubt correct to discuss *Silence*, *Samurai*, and *Deep River* as Endo's most important novels. But I have a warm spot in my heart for Endo's early short novel, *Wonderful Fool*. This is a simple but powerful story about a Christ figure named Gaston Bonaparte, a young, large, "horse-faced" Frenchman who travels to Japan, there to find his destiny. Delightfully, Gaston shows up in a cameo role in *Deep River*.

Sad to say, as far as I know, *Wonderful Fool* is out of print. An out-of-print book search may prove fruitful, however, as well as the interlibrary loan service.

MITCH FINLEY
Spokane, Wash.

Honesty applauded

I compliment you on carrying the article "Homosexuality & the Priesthood," by John Shekleton [November 22]. As one "shunned" by the hierarchy for marrying and having children after twenty-six years in the institutional priesthood, I enjoyed the article's human honesty, realism, and in-depth psychology. Silencing truth has become one of the chief defenses of a dying clericalism. Soon there will be few priests left willing to be seen or studied as human.

THOMAS S. MCMAHON
San Jose, Calif.

Living means dying

Re: Sidney Callahan's "Death's Fearful Curse" [October 25]:

Like Ms. Callahan, I am afraid of dying. But unlike her, I do not see death as "a fearful curse from whose jaws Christ has saved us." Rather, death is the inextricably intertwined companion of life. Life is not comprehensible without death. This is not unbridled enthusiasm for the cycles of nature; it is simply part of the package deal. Death attends life in all of God's creation.

Death comes in many forms, including our inability to relive the past or hold on to the present, the diminishment of spirit that results from sin,

(Continued on page 4)

"Experimenting with tradition since 1898..."

FOR INFORMATION ABOUT
THE FRANCISCAN FRIARS
AND SISTERS OF THE ATONEMENT
AND THEIR ASSOCIATES,
CONTACT: VOCATION DIRECTOR,
GRAYMOOR, P.O. BOX 300, GARRISON, NY 10524-0300

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

FOUNDED 1924

COMMONWEAL

December 20, 1996 / Volume CXXIII, Number 22

UPFRONT

Correspondence *Amens to two Callahans and to Ken Woodward, Robert Coles, and John Shekleton* 2

Editorial *Risky business* 5

COLUMNIST

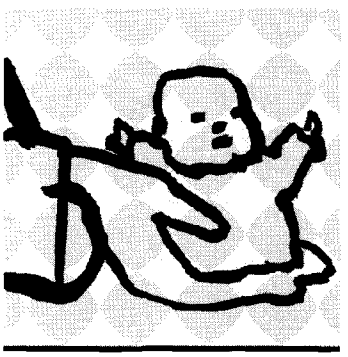
Called to be saints
John Garvey
Christmas is not a celebration of cheap grace but a time to break open our hearts. 6

SHORT TAKES

Is family leave enough?
John Buell
In the '96 campaign, Bill Clinton paid lip service to concerns about work and family needs. It's time he got serious about them. 7

Labor's growing pains
Kelly Candaele and Peter Dreier
In the '96 election, unions got back into politics in a big way. That may be good news for liberals—provided that the labor movement can overcome the restrictions of the nation's outdated labor laws. 9

ARTICLES



THE BENEVOLENCE OF BABIES
Sidney Callahan
Only one baby is deserving of our worship, but all babies are adorable. Our author, newly a grandmother, reflects on the innocence of infants, and on the choices they will make between corruption and holiness. 11

POETRY

This Burning
Dixie Partridge 10

Iona
Mountain House
No Country for Old Men
David Kleinbard 22

VERDICTS

SCREEN

Twelfth Night
The English Patient
Richard Alleva
Two films teeter on the edge of greatness, but alas... 14

BOOKS

Poor Richard's Principle
by Robert Wuthnow
Richard Madsen
How Americans look at work and wealth, and what that tells us. 16

The Domestication of Transcendence
by William C. Placher
Luke Timothy Johnson 18

The Oxford Book of Twentieth-Century Ghost Stories
edited by Michael Cox
Celia Wren 20

Sands of the Well *by Denise Levertov*
Harold Isbell 23

Index to Volume CXXIII 25

THE LAST WORD

'You will die this week'
Ellen Gaynor
One of Cardinal Bernardin's physicians remembers her remarkable patient. 24

COMMONWEAL 15 Dutch Street, New York, NY 10038 • (212) 732-0800

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

(Continued from page 2)
and our biological end. With Ms. Callahan, I hope that Christ has somehow saved us (and all that dies) from the biological and temporal aspects of death. But I hope most of all that Christ has saved us from our sin.

ROBERT A. SUPER
Saint Paul, Minn.

Where's the umpire?

Over these past many months politicians of all parties have again and again sounded the theme, "Three strikes and you're out," as the magic cure for crime. I suggest that our lawmakers apply the same doctrine to those in the military, the CIA, and the Department of Energy responsible for:

1. The denial for more than thirty years that members of our armed forces were exposed to radiation from nuclear testing and from postwar service in Hiroshima and Nagasaki.

2. The denial for years that veterans of the Vietnam War had been exposed to Agent Orange.

3. The most recent three-year denial of exposure to chemical weapons and depleted uranium ammunition imposed on Americans serving in the Gulf War.

When a government deliberately lies to its veterans, their widows, and their genetically damaged children, it is no wonder that so many citizens lose confidence in it. Three strikes and you're out should be applicable to the criminal deceit, denial, and obfuscation evident in these three instances.

WALTER G. HOOKE
Cambridge, N.Y.

The writer served in the United States Marine Corps' occupation of Nagasaki, 1945–46.

To the rescue

I am a poor man, but after reading of your amazingly bad fortune ["Stop Thief! Please!" November 22], I decided to renew. Your great publication deserves all the support it can get.

REV. FROWIN BROWNFIELD
Springfield, Mo.

How 'Collins' succeeds

Too bad that Richard Alleva took such a lukewarm view of the film *Michael Collins* [review, November 22]. He is certainly right that Neil Jordan's direction lacks the idiosyncratic touches of past masters of spectacle. But can't Jordan get some credit for possibly stirring some curiosity about real events? The film can help millions of us of Irish ancestry who know little of the history of the "old country"; it also helps in fathoming Ulster. *Collins* led two Irish-Americans I know to leave the theater asking questions and wanting to pursue them by looking at a book or two. How many current movies do that? Alleva is usually wonderful, but he should have cast a larger critical net on this one.

JOHN GALLIVAN
Arlington, Va.

'Emma' I vs. 'Emma' II

In his screen commentary [September 17], Richard Alleva shows that he knows a lot about *Emma* the novel, then proceeds to apply that "lot" to *Emma* the film as if Jane Austen and Douglas McGrath had similar narrative objectives. They do not. McGrath's screenplay drowns Jane Austen's material in a bathos of Regency-romantic furniture, furnishings, and furbelows.

How bad is it? Imagine one of those wimpish introductions PBS tacks on to a "serious" BBC drama to help Yankee dunces—but here spread, in spirit, throughout the story. Dancing distractedly through the accessorized scenes are Miss Emma Slyboots and ditsy Harriet going about their business of getting husbands. Supporting subplots are presented so offhandedly that they are little more than signposts to their stories, and secondary characters who were never intended to be clowns are deployed for their comic potential. The word for the acting overall is "excess," even that of Gwyneth Paltrow, who can't leave on its own the pretty music she makes but must puncture every phrase with conspicuous facial gestures.

It is generous of Alleva to share his explanation of Jane Austen's Emma and *Emma* with us dummies, but filmgoers would have benefited more from an explication of the filmic quality of McGrath's *Emma*.

ROBERT OSTERMANN
Chandler, Ariz.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

STAFF

Editor: **Margaret O'Brien Steinfels**
Managing Editor: **Patrick Jordan**
Associate Editor: **Paul Baumann**
Production Editor: **Jacqueline Dowdell**
Senior Writer: **Robert G. Hoyt**
Business Manager: **Richard Haas**
Poetry: **Rosemary Deen**
Design: **Emil Antonucci**
Screen: **Richard Alleva**
Media: **Frank McConnell**
Columnists: **John Garvey, Abigail McCarthy, David R. Carlin, Jr., Sidney Callahan**
Intern: **Bernard G. Prusak**
Staff: **Harriette Balsky, Carmen P. Alava, Sandra Smith**
Advertising Manager: **Ruth E. Taylor**
Publisher: **Edward S. Skillin**

Commonweal, [ISSN 0010-3330] A Review of Public Affairs, Religion, Literature, and the Arts, is published biweekly except Christmas/New Year's; and monthly July and August, by Commonweal Foundation, 15 Dutch St., New York, NY, 10038. Telephone: (212) 732-0800. Display advertising correspondence should be sent to Ruth E. Taylor, 11 Graffam Rd., So. Portland, ME 04106 (207) 799-4387, classified advertising correspondence to 15 Dutch St. POSTMASTER: Send address changes to Commonweal, 15 Dutch St. New York, NY 10038.

Commonweal is indexed in Reader's Guide to Periodical Literature, Catholic Periodical Index, Index of American Periodical Verse, Book Review Digest, and Book Review Index. Microfilm from Vol. 1, 1924, to current issues available through University Microfilm, 300 N. Zeeb Road, Ann Arbor, MI 48106 and on Microfiche from Bell & Howell, Wooster, OH 44691. *Commonweal* articles also are available at many libraries and research facilities on CD-ROM and in electronic data bases. Serials Data program No.: ISSN 0010-3330. Periodicals postage paid at New York, N.Y., and at additional offices. Copyright © 1996 Commonweal Foundation. Single Copy, $2.25. Yearly subscriptions, U.S., $44; Canada, $47; foreign, $50. Special two-year rate: U.S. $75; Canada, $81; foreign, $87. Annual rates for air-mail delivery outside U.S.: Western Hemisphere, $84; Europe, $89; other parts of the world, $99. All Canadian and foreign subscriptions must be paid in U.S. dollars by International Money Order or by check on a U.S. bank.

Illustrations: Cover, p. 32, Emil Antonucci; pp. 3, 6, 18, 20, Jean Charlot; pp. 3, 15, Photo: Phil Bray, courtesy Miramax Films; p. 4, Ross, Rothco; p. 8, Shailo, Rothco; p. 16, Donegan, Rothco; p. 23, Paul Valerry; p. 31, H. Martin, Rothco; columnist portraits, Elaine Mills.

Risky business

A time of repentance followed by a time of joy. A season of darkness followed by a season of light. Thus Christians, in the shortest days and darkest season of the year, await without fear of disappointment the coming of the Lord who has already come. Advent prayers, hymns, readings, sermons remind us of the Incarnation and anticipate once again the Child's presence among us. As W.H. Auden has it:

Remembering the stable where for once in our lives
Everything became a You and nothing was an It.

We are not sure what seasonal metaphors Christians of the Southern Hemisphere have crafted to express the theology of hope and fulfillment in a season of sunlight and endless day. No doubt they have. For Jesus' words, his saving acts, the mysteries of faith, have always spurred the human imagination to fitting analogies: "And heaven and nature sing; and heaven and nature sing; and heaven, and heaven and nature sing." Thus Isaac Watts and George Frederic Handel.

So too, the human mind devises cogent explanations: "Nobody is an outsider to this happiness. The cause for joy is common to all, for as our Lord found nobody free from guilt when he came to bring an end to death and to sin, so he came with redemption for all. Let the saint rejoice, for he hastens to his crown; let the sinner be filled with joy, for pardon is offered him; let the Gentile be emboldened, for he is called to life." Thus Leo the Great.

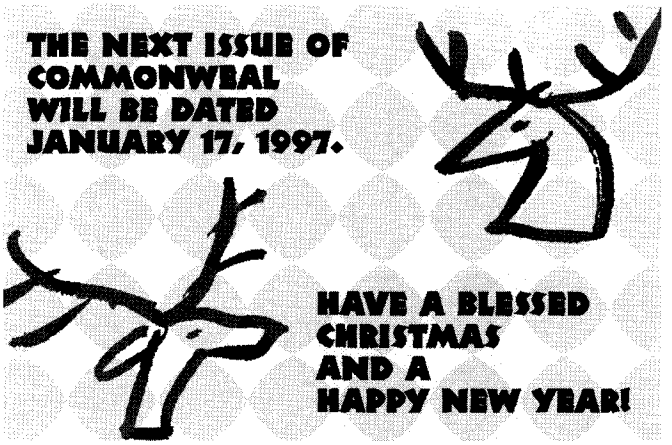
We Christians compare and contrast (*see*, Sidney Callahan, page 11). We remember and liken (*see*, Ellen Gaynor, page 24). We do not fall silent. Christians never have. But truly our talk is a risky business.

Jesus left the Christian community in the hands of frightened and uncertain disciples. Under the power and tutelage of the Holy Spirit, the first Christian communities began to speak and write of what Jesus said and did. They left behind Gospels and Epistles. The Christian communities that followed have given us further traditions, prayers, liturgies, spiritual riches, and philosophical systems; we have a magisterium, and the teachings of popes and bishops, of holy women and men. Still, mistakes are made. Wrong turns are taken. We mistake the metaphor for the truth. At times, we talk too much and listen too little. But even for these lapses, our tradition has given us remedies: Advent and Lent, seasons of retreat, repentance, reconciliation; times of prayer and silence.

Mistakes and false steps, or fears of such, are never cause to cease writing, speaking, remembering, explaining, thinking, comparing, contrasting, humming, imagining, and joining with others in conversation and dialogue. Quite the contrary, error has often been the impetus for greater clarification and deeper understanding. And truth to tell, there are times when the Catholic church seems to suffer more from the fear of error than from error itself.

For example: one of the church's outstanding theologians, Avery Dulles, S.J., spoke out recently on the dangers of dialogue, and cited, in particular, "Called to Be Catholic," the statement accompanying Cardinal Joseph Bernardin's Catholic Common Ground Initiative. Father Dulles said he had no real objection to the statement itself, but only to what it might be "understood as implying in the cur-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



rent atmosphere." That atmosphere, he went on, is one in which some theologians (he named John Hick and Paul Kittner) argue that dialogue between religions requires the abandonment of Christianity's claims to a unique and fuller truth, and in which some liberal political philosophers argue that public dialogue in a pluralist society requires relegating to the private sphere all substantial claims about the good.

Fears about the distorting effects of "the current atmosphere" should not be dismissed out of hand. But why choose these particular theologians (also named by Cardinal Joseph Ratzinger in a recent speech, *Origins*, October 31, 1996), or these particular philosophers (John Rawls, Richard Rorty) as bellwethers when strong countercurrents are at work in both their fields? More important, the logic that sees the threat of "relativism" in Cardinal Bernardin's appeal for dialogue because of "the current atmosphere" is exactly the logic of secular critics who see the threat of "absolutism" in statements of John Paul II because his assertions might reinforce the authoritarian impulses of religious fundamentalists. In both cases, fear is the lens that magnifies the danger.

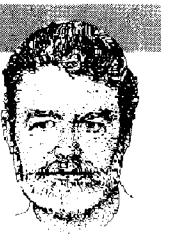
Father Dulles is right in saying that "any proposal for dialogue within the church must be very carefully formulated"—as we believe Cardinal Bernardin's was. But no dialogue, however carefully formulated, is without risk. And if there is a weakness among supporters of dialogue, it is not a susceptibility to relativism, but rather their reluctance—a quality they share with the opponents of dialogue—to risk changing their minds. For too many, dialogue means an opportunity to air their positions, not an invitation to rethink them.

The bishops at Vatican II said: "This conciliar program...will have to be pursued further and amplified because it often deals with matters which are subject to continual development. Still, we have based our proposals on the Word of God and the Spirit of the Gospel" (*Gaudium et spes*, 91). The council fathers saw the church as "a sign of the spirit of brotherhood which renders possible sincere dialogue and strengthens it" (*Gaudium et spes*, 92).

If God's hand were stayed by fear of misunderstanding, there would have been no Bethlehem. So in the darkest days of the year, let us talk. For "upon those who dwelt in the land of gloom, a light has shone." Thus Isaiah.

OF SEVERAL MINDS

JOHN GARVEY



CALLED TO BE SAINTS

Our salvation is at hand

People who have rejected religion commonly offer one of two reasons. The first is a question: How can you believe in a good God when you see the sorts of things that happen in the world he allegedly created? At any given moment someone is being tortured to death, children are being abused, our century has seen the attempted murder of entire races, and God sees and tolerates it all.

The second reason is based on the record of religion. People have murdered one another in the name of God; at the very least, they ignore the plain meaning of the gospel the moment its meaning might inconvenience them. How seriously can one take a teaching that has so little apparent effect?

Religion plainly does not go very deeply into us. Within the last few years we have seen Catholic priests participating in the slaughters in Rwanda, and Orthodox priests blessing the troops on their murderous way in the former Yugoslavia. If anything on earth could be used as an illustration of human perversity it is our ability to listen to the words of the gospel and then go on living the way we do. We don't need to go as far as the horrors of slaughter to see this. Our daily ability to harden our hearts, to make judgments of others, to ignore the agonies all around us, is proof enough.

Chesterton has been quoted here frequently: Christianity has not been tried and found wanting; it has been found difficult and left untried. We nod at that, but true as the point may be, we agree too easily. We dumb our religion down. Religion is praised by liberals and conservatives alike—even unbelieving ones—wherever it happens to correspond with their own agendas. It is praised for its social usefulness, its encouragement of public morality (but only up to a point), and good citizenship. Believers enjoy its therapeutic uses. But very few take it seriously enough to threaten them with any serious change.

In *On the Incarnation*, Saint Athanasius told us that God became human so that human beings might become God. At times it seems that only a handful of people—the fathers and mothers of the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

desert, Saint Francis of Assisi, Saint Seraphim of Sarov—have really understood and responded to what baptism means. "Well," we say, "we aren't all meant to be saints." The terror of it is that we are. Few of us respond to what we have been given in any but the most feeble ways; or worse, we convince ourselves that we are pretty much where we ought to be in our relationship with God. Christians are and always have been the most serious obstacle to the spread of Christianity. What can be said of murderous priests? What did they think they were doing eucharistically? There really is a horror here, and it isn't enough for us to say that it has always been this way. Anyone who professes to be a Christian bears some responsibility for this, because we are saved or damned together. This involves the body of Christ, not simply unresponsive individuals.

What of the first objection—that the sort of world we live in reveals that if God exists he is not good? The argument is almost an anger at God for his failure to exist, or at least for his failure to stop people from acting the way they do. It is related to the second objection to Christianity, in its focus on evil—an evil that is the responsibility of human beings, but an evil that plainly is in charge of many lives, and has a deathly effect on the innocents who get in its way. There is a glib way of denying the existence of real evil, of Satan; it is ironic (and perhaps even intended) that this denial should happen in our era. Plainly, there is something that does not love humankind, that delights in destruction, and it has had its way with much of our century.

This cannot, however, be laid at God's feet. God has made us free even to ignore God completely; and at the same time, God has done everything to show us what love means. The birth of Jesus—God coming to us vulnerable and needy, dependent on Mary's acceptance and obedience—and his teaching, and finally his death on the cross, give us everything we need to know. His teaching tells us that we must forgive and love one another without exception, and the cross shows us the extent to which that love must go. If God must go to this extreme to get our attention, and if we are still capable of ignoring the lesson, the evil is thick indeed. And yet the Eucharist is with us: every Sunday we offer God bread and wine, and God offers us the presence of the Lord, with us until he comes again.

To find us ignoring it, asleep, deluded. Instead of feeling warm and cozy about it, we should allow Christmas to break our hearts. □

The Paraclete Book Center

Forty-five years of service to our customers throughout the world
A wide variety of thoughtfully selected titles, including:

ISAIAH—Berrigan • MARY THROUGH THE CENTURIES—Pelikan • IN SEARCH OF MARY—Cunneen • PREACHING THE JUST WORD—Burghardt • THE INNER VOICE OF LOVE—Nouwen • THE CHANGING PRIESTHOOD—Dinter • SISTERS IN ARMS—McNamara • THE WORD ENCOUNTERED—Kavanaugh • THE FIRE IN THESE ASHES—Chittister

Prompt, careful attention to your phone and gift orders

Special orders welcome
We ship worldwide
Gift certificates available
Visa & MasterCard accepted

Holiday Hours: Tuesday - Saturday 10 - 6
Closed December 22nd–26th

146 East 74th Street, New York, NY 10021

Telephone: (212) 535-4050 Fax: (212) 535-4052 E-Mail: para@cybernex.net
WorldWide Web Home Page: http://www2.cybernex.net/~para/public/

John Buell

IS FAMILY LEAVE ENOUGH?

Not by a long shot

In the weeks after President Bill Clinton's re-election, we have once again heard that American citizens always vote their pocketbooks. To be sure, secure jobs were a major concern of the electorate. But it was also obvious that many citizens are increasingly disturbed about the ways "getting and spending" control their lives and make worthwhile family and community life difficult. Responding to these concerns will require some major changes in how we run our economy, something current corporate and political leadership—including Bill Clinton—is unlikely to promote.

During a state visit to Canada early in his first term, President Clinton was asked about the many hours of overtime U. S. and Canadian auto workers are frequently forced to work. The president responded flippy: "Where I come from, they call that a high-class problem," and went on to suggest that workers should be grateful for the overtime hours.

Predictably, Clinton's reading of the public mood changed as the 1996 election approached. Last July he asked Congress to expand the Family and Medical Leave Act. Currently the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

"So that's how she manages to combine a marriage, career, and children."

law allows workers to take twelve weeks of unpaid leave to care for a sick relative. In July Clinton argued for employees to be guaranteed an additional twenty-four hours of unpaid leave a year to attend to any family concern. As always, one wonders if Clinton will stick with his campaign proposals come January. *The Wall Street Journal* suggested that the president, who waited until Democrats were in the minority to introduce such legislation, merely used it on the campaign stump "to prove his affinity with the concerns of average working families." And to be honest, there is little reason to believe that Clinton will push this issue forcefully. More surprising, perhaps, there is even less reason to believe that his proposals would make much difference in the lives of most working Americans.

Full-time U. S. workers now toil on average a month more per year than they did a generation ago. The *New York Times* recently reported that the number of families unable to take any vacation last year increased to 38 percent, a 4-percent rise. Other studies indicate the longer work week has substantially eroded volunteer support for a range of charitable activities and other civic associations essential to healthy community life.

It is important to take a look at the effects of previous legislative efforts on family leave and working hours. In 1992 and '93, Congressional liberals trotted out stories of bereft families who would be saved by family-leave legislation. Business lobbyists made dire forecasts about the loss of U. S. competitiveness as a consequence of "tying the hands" of management. But four years after the passage of the initial legislation, the facts tell a different story. I know of no comprehensive study of family-leave practices, but the consensus of experts is that relatively few American workers have availed themselves of the law. Indeed, the lack of any tangible impact on the workplace from the Family Leave Act is a major reason why the business lobby did not press Bob Dole to make opposition or repeal of the law a centerpiece of his campaign.

A reliance on sweeping governmental mandates to effect social change has obvious limitations. For in truth, workers are unlikely to gain more time off, more economic security, or more flexibility in the use of their time until they achieve more power in the workplace. Perform an intellectual experiment. (Or perhaps you live this experiment.) You are a junior-level technician or a secretary at a factory or retail outlet. Your spouse has just developed a serious medical condition and could use help around the house for a few months. Even if you are fortunate enough to be able to get along without your salary, will you ask your boss for the time off? Or threaten the boss with a suit if your request is refused?

Workers are smart enough to know that they are one downsizing away from the loss of a job and that their record in management's eyes will determine if they survive the next reorganization. I suspect that most employees now taking leaves are either so indispensable that employers don't want to risk alienating them, or work for one of those few businesses in which workers and management have negotiated genuinely cooperative agreements on such issues. For the most part, these workers would have been granted leave without the law.

I am not arguing that law is powerless to address social problems. I support the Family Leave Act. But laws are rarely more than wish lists if they are not the product of grassroots and rank-and-file social movements that are committed to the law's enactment and able to play some role in its implementation and enforcement.

The Employer Policy Foundation, an employer-supported think tank, recently estimated that workers would gain an additional $19 billion a year if businesses merely stopped violating long-standing regulations on overtime pay. Federal laws protecting workers become virtually meaningless unless we are willing to pursue one of two courses of action. Government can fund extensive and intrusive enforcement mechanisms. Or workers and grassroots activists can strive both to organize workers and foster a legal climate more congenial to democratic unions. With a more level playing field on the shop floor, detailed rules are less necessary and retaliation against those who report gross abuses either to management or government is less likely. At this time, we are not pursuing either course with regard to a host of violations of overtime and occupational-safety laws.

The most recent detailed study of work practices, the federal government's own 1994 Worker Representation and Participation Survey, showed that nearly two-thirds of workers want more say in on-the-job decisions. Workers want something more than employer-sponsored suggestion boxes

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

or "quality circles" where management chooses employer representatives and limits the topics under discussion. Eighty-five percent of workers want to choose their own representatives to worker-management committees and more than three-quarters of them believe that an active and independent worker voice in training, the selection of technology, and safety policy will improve corporate performance. A large majority of workers would also like to be able to negotiate the reduction of work hours—rather than simply being paid more—as the productivity of their businesses increase.

Business interests frequently harp on the limits of detailed, bureaucratic, one-size-fits-all approaches to issues such as occupational health and working hours. Up to a point, they have a point. But if business is genuinely interested in greater flexibility and not merely looking for an excuse to abandon workers and families, it would join labor and progressive groups in support of a more independent voice for workers on the shop floor.

President Clinton desperately needs an issue to show that he is empathetic with the concerns of working-class families. But strengthening family leave is just a quick fix. It allows Clinton, who has a hard time saying the word "union," to express concern for the plight of workers without challenging the corporate economy that creates the problem in the first place. Advocates for families, unions, and other progressive forces should demand more. Adequate family leave and overtime policies are a first step. Clinton needs to champion, much more publicly than he has so far, an independent union movement and its right to organize in support of such an agenda. □

John Buell *is the author of* Democracy by Other Means *(University of Illinois Press).*

Kelly Candaele & Peter Dreier

LABOR'S GROWING PAINS

Lots of work to be done

The conventional wisdom has it that the elections last month gave liberals few reasons to cheer. Newt Gingrich remains Speaker of the House; the Senate is more Republican than before; Californians voted overwhelmingly to end affirmative action. Bill Clinton was reelected, but as a centrist Democrat who signed a welfare bill that will increase the number of homeless and hungry children.

But even in this cloudy election there were some silver linings, and what may be the most hopeful portent for liberals was the renewed political commitment of organized labor.

Unions won the first round last summer when they helped to pressure Congress into voting an increased minimum wage. When the election season began, AFL-CIO President John Sweeney promised to flex the union movement's muscles to help elect liberal Democrats. In terms of time and dollars spent, the movement delivered on Sweeney's promise, but the results at the polls were, at best, mixed.

Most media attention has focused on the labor federation's unprecedented investment of $25 million for television ads aimed at swinging congressional races. But labor's ground war was more important than its air war. Across the country, for the first time in more than a generation, unions mobilized members to vote and to volunteer in campaigns for Congress and state legislatures. Exit polls indicated that voters from union households made up 23 percent of the total vote for House seats, up from 14 percent in 1994 and 19 percent in 1992. Moreover, 63 percent of union members voted for Democratic congressional candidates, compared with half of the total electorate, and 59 percent of union voters cast ballots for Clinton, ten points more than the total electorate.

One success story: The Los Angeles County Federation of Labor targeted three state legislative seats in suburban Burbank, Glendale, and Pasadena that had been held by Republicans for half a century. The unions used computerized lists to identify households with union members and organized a political education and voter registration effort among their members. On election day they led a get-out-the-vote canvass. All three union-backed candidates won: Jack Scott and Scott Wildman for Assembly seats and Adam Schiff for the state Senate. These victories, with others, regained a majority for the Democrats in the Assembly and preserved a narrow Democratic majority in the Senate.

Nationally, results were less promising. Union leaders had hoped that their efforts would help return majority control of the House of Representatives to the Democrats. In the event, only seventeen of the forty-one Democratic candidates favored by labor in "swing" districts won. But union leaders took credit for blunting the GOP's ultraconservativism. Moreover, most of them viewed the '96 election as a test run. Many local unions were virtually starting from scratch, having forgotten how to mobilize their rank and file during the long reign of former AFL-CIO President Lane Kirkland. Union leaders are now looking to the 1998 elections, hoping to challenge the political axiom that the party in control of the White House loses seats in Congress in midterm voting.

That will take some doing. As of now, there simply aren't enough union members to make more than a marginal difference in American politics. Union membership has declined from 35 percent of the workforce in the 1950s to less than 15 percent today. The decline can be traced in part to the erosion of the nation's manufacturing industry, where unions have been strong, and the growth of the service sector, in which unions have so far made few inroads.

Unlike Kirkland, Sweeney recognizes that unions must sign up new members if they are to become once more a political force to be reckoned with. But, as economist Richard Rothstein noted in the *American Prospect* (May/June 1996), unions must recruit more than a quarter of a million members a year

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

merely to maintain the 15-percent level. Last year unions won only half of the 3,000 "representation elections" in which they took part. Surveys show that most employees want union representation, but they won't vote for a union if they feel that doing so will put their jobs at risk.

Under our nation's cumbersome labor laws, that fear has justification. According to one survey, one in ten workers involved in an organizing drive is fired. In theory, United States labor law recognizes the right of workers to organize, win recognition for their union in elections supervised by the National Labor Relations Board (NLRB), and engage in collective bargaining with employers. But most labor organizers will tell you that the NLRB is an impediment to organizing. As the laws are administered now, any employer with a clever labor attorney can stall "representation elections" long enough to give management ample time to discourage potential recruits. Apart from wielding the threat of job loss, employers can require workers to attend meetings on work time where consultants give anti-union speeches and show anti-union films. Unions have no equivalent right of access to employees; often, union organizers must contact workers in their homes or hold meetings in secret, compromising the workers' rights of free speech and free assembly.

It would seem, then, that reform of labor law belongs on the agenda for President Clinton and congressional Democrats. The party is currently divided between its corporate benefactors and its low-income and working-class components, as reflected in intraparty splits over NAFTA and health-care reform. Overall, however, strengthening the union movement would benefit the party politically, since in most circumstances union members vote for Democrats far more then do their nonunion counterparts.

For Americans concerned with issues of social justice, more is at stake than the fortunes of the Democrats. Historically, the union movement has fought against child labor, for the eight-hour day and safer workplaces, affordable housing, decent health care, and expansion of public education. Labor's record on issues of racial discrimination is less admirable, but the movement eventually came around, becoming the prime funder of the 1963 March on Washington and a major force behind passage of the Civil Rights Act and the Voting Rights Act. Today, the polity needs a revived unionism to help deal with the widening gap between rich and poor, increased reliance on temporary and part-time workers without pension or health-care benefits, and major cutbacks in social programs.

But, though organized labor has been awash in recent media attention, most coverage has ignored the legal barriers that stand in the way of a union renaissance. It is far from clear that the second Clinton administration will give any priority to labor law reform. Meantime, Republicans will resist any move to democratize union elections. And those Republicans who were reelected despite union efforts to unseat them will go further, seeking to curb the use of union assets in electoral battles. Still, it will be hard to limit electoral efforts by labor without also containing the much larger role played by corporate contributions, most of which go to the GOP.

In the 1996 election, America's labor movement bestirred itself. It remains to be seen whether that trend will continue or whether the movement, hampered as it is by the pro-management tilt of labor law, will erode further and fade from the electoral scene. □

Kelly Candaele *teaches labor history and politics at the Labor Center, Los Angeles Trade-Tech College.* **Peter Dreier** *is a professor of politics and director of the Public Policy Program at Occidental College.*

Dixie Partridge
This Burning

Brass light of a winter sun
hits you through glass,
fades like candle-shaped sound
from retreating bugles.

Sky through cirrus and birch limbs
dissolves apricot to violet when the sun is gone,
smoldering on in the mind.

Everything past is manifest
in a moment: all those strivings
dimming toward loss....

It's the small connections made
that remain clear—the fingertip bud
on an empty branch, a voice coming back,
a glance.

To survive love as well as violence,
still savoring the veins of a petal,
the scent of someone's skin...
how we live through absence.

And over the patching and tearing
the darkness that comes holds an after-image,
imprints on the retina of memory—
brass through bare trees...
the many ways of leaving.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE BENEVOLENCE OF BABIES

A metaphysics of diapers

Sidney Callahan

Babies invite worship from their parents, grandparents, fond friends, and strangers passing on the street. Baby devotion may be one of those deeply programmed primate responses, honed by eons of selective evolution, to ensure group survival. When we succumb to the magnetic drawing power of infants, we can be sure that this indulgence needs no apology; this instinctual response can be aesthetically, morally, and intellectually justified. It is right and good that adorable beings be adored, especially when the practice ensures that vulnerable members of the human family are given the protection they need.

This Christmas as thousands of nativity scenes materialize across the land, we do well to focus our gaze and think on that baby in the crèche. The little Lord Jesus should not be laid away in the manger without extended reflection on the meaning of our Lord's existence as infant.

I am a new and typically besotted grandparent of two (Liam and Perry Ann, pictured below), and baby-oriented Christmas thoughts come easily. Taking care of infants once again produces a renewed and frightening awareness of how small and utterly dependent babies are. Can it really be true that the second person of the Holy Trinity, God of God, Light of Light, Very God of Very God, is born of woman and becomes a baby, a baby really human and thoroughly divine? When you assent to the astounding claim that the Word becomes flesh, one of us and one with God, you are catapulted into deep and mysterious waters.

Christian belief in the Incarnation can be seen as the crux of many theological and, I would add, psychological controversies. To begin to concentrate upon some of the questions accompanying our faith in the human-divine Christ Child, you should turn to the babies of your acquaintance.

As we begin to observe babies we are immediately struck with wonder. Babies refresh the spirit because they enjoy a life incapable of sin. They are without guile, pride, envy, lust, vengeful acts of ill will, deception, or self-deception. (Not enough development of self, as yet.) But infants do have amazing cognitive powers and give every evidence of a range of complex emotions. A baby's joy and delight run the gamut from drowsy and sated contentment to aroused ecstasy. Painful suffering, distress, and discomfort also occur but are instantly protested against in vigorous vocalizations. Odds are that any noncatatonic person within earshot of a baby's serious cry of anguish will rush to relieve the baby's distress. "There, there now, is that better?"

Like other royal personages, infants have no difficulty accepting as their due the prompt arrival of comfort, food, clean diapers, personal attention, and round-the-clock service. Here is basic trust in action. Babies are thereby freed to accomplish their primary mission—growing up. Recent research devoted to infants emphasizes their dynamic cognitive and social capabilities. Once the infancy iron curtain was breached by imaginative experimental methods (videos, microrecorders, conditioned sucking, and eyegaze techniques), it became possible to see how infants initiate and shape social interactions with their caretakers.

Other new evidence of a baby's built-in abilities to learn can only inspire awe. Each infant while awake is oriented to reality and avidly takes in, orders, and encodes vast arrays of information from the social and physical surroundings. What can look like severe attention deficit disorders in a baby—bored by a toy after ten seconds—is but a sign of how quickly babies process data. Once they "get it" they want to move on. Your normal baby in "an average/expectable environment" is bent on conquering and understanding the world as fast as possible. Onward, upward, outward toward whatever is the next stage in developing new skills and capacities. Excelsior!

After watching our new babies, it is no mystery to me why heaven has been imagined as an endlessly absorbing beatific vision, or an ongoing celebratory feast, or a dance among the stars harmonizing in a heavenly choir. (Even charismatics speaking in tongues sound like they are enjoying an exalted form of happy baby babble.) Mutual delight infuses ardent unions; hearts burn with love as

Sidney Callahan, *the mother of six, grandmother of two, and author of many books, is a* Commonweal *columnist.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

celebrants make merry, with nothing to dismay.

The primordial love affair of each infant with its devoted caretakers only begins a baby's love affair with the world. Play is work; work is play. Curiosity and delight reign supreme when a baby is loved and well cared for. Eventually in adulthood, love of a cherished mate replays these foundational scripts. This is why, for example, the sexual, erotic, and wedding imagery of the Song of Songs works so well to describe spiritual moments of consolation and joy. Enraptured lovers and babies at the breast abide in the sacrament of the present moment just as mystics do.

But everyone who starts out as a good baby does not increase in grace and wisdom. It may be hard to believe but Hitler, Stalin, and your garden-variety sadistic serial killer started out as innocent babies, a point lucidly evoked in Nobel prize winner Wislawa Szymborska's poem, "Hitler's First Photograph." A series of innocent questions are asked of a snapshot in hand: "And who's this little fellow in his itty-bitty robe?...Whose teensy hand is this, whose little ear and eye and nose?...Where will those tootsy-wootsies finally wander?" Where indeed?

Lingering before paintings of the Christ Child in his itty-bitty swaddling clothes, we cannot escape the awareness of the dark night looming beyond the light. As the magi depart, King Herod began slaughtering the innocents, a policy he no doubt justified as a tragic choice forced upon him by political necessity. Herod's deed is not exceptional; infanticide, especially female infanticide, may be among the most ancient and prevalent human practices. Those who see abortion as a form of early infanticide should not be surprised at how hard it is to eradicate. Innate human empathy for the weakest and handicapped in any group always struggles against utilitarian moves that favor the survival of the strong.

But if empathy is universal and innate among humans, why and how do some babies become adults who can so suppress empathy that they violate natural and socialized taboos against violence? From whence a Hitler or soldiers and concentration camp guards who cut babies from their raped mothers' wombs? Who can smash in the skulls of toddlers or hurl living children into burning bonfires? Or closer to home, every day we read newspaper accounts of parents who torture and inflict every form of abuse upon their own children.

The existence of such evil within human beings has convinced many observers that only mushy sentimentalists could possibly see infants as innocent, or consider human nature to be intrinsically good. Saint Augustine, for one, believed that babies come into the world wailing over their miserable and damned condition. Babies are doomed because as human beings descended from Adam and Eve they inherit the fatal flaw of Original Sin passed down in every conception by sexual intercourse. To Augustine, in a world he called "this hellhole," it is no surprise that babies grow up to become evil. Not only do evil desires lurk latently within the selfish, proud, and fallen human nature of every infant, but powerful demonic forces in the service of Satan tempt human beings to increase the spread of sin and corruption.

Augustine is not alone in this view; certain Freudian and neo-Freudian theories of the infant's nature echo Augustine's pessimistic perspective. Here, too, within each baby there are thought to rage deep unconscious aggressive, sexual, and sadistic drives. Certain neopsychoanalytic thinkers believe that an infant at the breast can harbor murderous, envious, and punishing attitudes aimed at the mother.

As with Augustine, these theories explain the evil unleashed in adulthood as unsocialized monsters acting out sadistic infantile urges. But do infants really have an unconscious mind with enough cognitive equipment, motivation, and purposeful self-continuity to engage in such complex, convoluted, and elaborated unconscious responses as murderous hate and envy? Not likely. Babies possess incredible cognitive and socio-emotional powers, but these innate infant programs appear to be focused upon learning and mastering the external reality as well as solidifying positive human attachments with caregivers.

As for the problem of sin and inherited Original Sin, consider this basic insight of *The Catechism of the Catholic Church* in describing the first sin: "Man, tempted by the devil, let his trust in his Creator die in his heart and, abusing his freedom, disobeyed God's command." First there is the death of trust or a fall into fearful anxiety; then there follows the choice against God and goodness. Lacking trust in God and feeling anxious and fearful, a human being may react by angrily striking out, or by reactively aggrandizing the self, or defensively closing down mind and feelings, or retreating into inertia, or abusing power over others, or even self-destructing. Inflicting terror and pain on other living beings—cats, dogs, or helpless humans—may quell for a moment gnawing pangs of anxiety and fear. Worse still, once a person is morally socialized and can feel guilt and shame, then the more anxiety he or she can feel over breaking the rules or failing to keep them. Reacting with anxious self-loathing, persons can choose to drown out the moral voice of conscience by engaging in still more desperately violent, cruel, and destructive acts. The wages of sin are death, and evildoers can become ever more habitually deadened and deadly. I am not sure whether conscience ever dies completely, but defensive measures against its threatening condemnation can escalate. Ergo, Bosnia and the sadistic torture of innocent children.

But at birth, I would confidently affirm, each baby begins life in innocence. Humans are created in the image of God. We may be wounded but are not depraved. Infants are also graced because they exist as members of that human estate and family that God loves and enters. We can know that the reign of sin and death over humankind is decisively defeated by the victory of Jesus Christ, the firstborn of many. Still, during this time before the final advent of God's coming kingdom, sin retains its power. Babies cannot sin, but somewhere in every normal individual's development into a responsi-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ble conscious self there comes a time when sin becomes possible, and, with the pervasiveness of human anxiety, perhaps inevitable.

If our sinning is inevitable and springs from our defenses against anxiety, then how do we first become anxious? Babies may startle in fear but they don't appear anxious. The psychoanalyst Harry Stack Sullivan once averred that no one can escape anxiety because the existence of human empathy makes anxiety contagious. Sullivan believed that a new mother inevitably will be anxious about being a good mother, and her anxiety will be empathetically felt by her baby who will then become anxious and distressed. At the baby's distress the mother (and today we would add the father) becomes more anxious and less effective in her care. This results in making the baby even more anxious, making mother, in turn, yet more anxious, and so on. Surely these negative spirals of contagious anxiety in infant caretaking exist—as well, alas, as in many other human relationships. Indeed many negative emotions are contagious. Emotional contagion is a fact of human social life.

But then human emotions of joy and love are also contagious and can provide the empathetic means to overcome anxiety and fear. Infusions of love and trust between people can heal psychic wounds. I feel your acceptance, your empathy and love for me and so I feel safe. I can identify with you and then take into myself your confidence and trustworthiness. Virtuous spirals of faith and love can transform human relationships positively, beginning with a baby and its caretakers. Surely some intuitive recognition of the powerful influence of loving empathy and faith upon a baby's development is one reason the church proclaims that Mary would have to be a person uniquely preserved from Original Sin (or, in my interpretation, distrustful anxiety) in order to accept and trust wholeheartedly and freely in her role as mother of the Messiah.

In the general run of human families and in most environments in which human beings struggle to survive, anxiety and sin will abound. Sins of the fathers and mothers will tend to distort a child's development. Then, too, the evil structures and powers of an unjust world oppress and harass families, especially when they belong to poor and powerless groups of people. Individual sins and social structures of sin diminish the chances for each new baby to survive and flourish.

Can we conclude then that it is the amount of sin and evil that surround an innocent baby which will determine whether that child will grow up to become an evildoer? Reading the life histories of prisoners on death row might lead you to an environmentally determined view of criminal violence. But this denies the reality of human freedom. There are many other babies who start life in circumstances similar to those of the worst criminals, grow up, and yet never do grievous harm.

More puzzling still are those babies who seem to start out in good families with every advantage, grow up, and yet choose to do evil. Why? God only knows who sins and why, because only God knows the hearts of human beings and everything in their intricate and unique history. Always, genetic heritage, environmental conditions, and familial nurturing will interact with the responsible self's freely willed acts.

Ironically, in my view, those babies who are given the greatest gifts of mind, body, and nurture will be the most capable of truly sinning. They will grow up freer and more morally responsible than others who are less fortunate. More mentally impaired persons may bear less moral responsibility for their actions. Of those who have been given much, much will be required. Perhaps the greatest saints express so much guilt and fear of falling into sin because as holy persons they have become so morally sensitive and developed so much inner self-possession. Holy persons have greater inner freedom of choice than other people.

Face to face with the Bambino, we must confront anew the implication and mystery of the Incarnation.

Gazing again at the Holy Child and Holy Mary, Mother of God, we view a miraculous implosion of human freedom in history. We tremble at the sight because of God's recklessness in this self-giving. How many hearts' messages there are to be found in this divine self-communication. For a start we can be thankful for the affirmation of the dignity of the human body. This infant and mother are flesh like all other flesh; mother nurses and baby eats, cries, spits, soils, and gets cleaned. American culture, obsessed with the body as a sanitized, controlled object of display, does not warm up to artistic depictions of a bare-breasted Mary nursing her infant, nor are Nativity scenes that show baby Jesus' uncovered penis chosen for Christmas cards. Human blood (preferably male) and human tears (preferably female) appear to be the only bodily emissions that escape from the veil of censorship. Learning to accept our body's redemption may take a lifetime.

Each Christmas we get the chance for another birth. Face to face with the Bambino we must confront anew the implication and mystery of the Incarnation. This Noel, can we really absorb these wonderful tidings of comfort and joy? Can we think new thoughts and expand our hearts to experience new hope? Surely Christians struggling to be peacemakers can feel renewed and heartened by being reminded once again of God's decidedly nonviolent method of bringing peace on earth: Out-nurture your opponents.

Can we also dare to discern in this Christmas mystery that God desires us to respond to God's self as a mother does, to comfort and meet the needs of the newborn Jesus as Mary, the first disciple, does? Why not? Experience in taking care of our own beloved babies reveals the surprising truth that, yes, it is possible all at the same time to protect, comfort, serve, enjoy, love, and reverently obey the call of a miraculously given new life. What child is this? The Christ Child. □

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Richard Alleva

ROMANCE OLD & NEW

'Twelfth Night' & 'English Patient'

Humankind cannot bear very much reality, wrote T. S. Eliot. Well, neither can Shakespeare's *Twelfth Night*, which thrives on the innate artificiality of theater: painted actors emoting before painted wood and canvas under hot lights, with the distance between the proscenium and even the first row aiding the suspension of disbelief. On stage, let Viola be played by the most buxom of actresses and we will still assent to Orsino taking the disguised, shipwrecked orphan for a boy and making her his page, to Olivia falling in love with her, to Sir Toby and Sir Andrew wanting to fight her. But what happens when you put the actors in nature and point a camera at their only moderately made-up faces?

In his recent film adaptation, Trevor Nunn settles on a solution that has worked for many stage productions of this and other Shakespeare comedies: a discombobulation of the viewer's sense of reality by stylishly mongrelizing the historical and geographical setting. In this movie, Illyria is a vaguely Near Eastern country, part nineteenth-century Greece, part Turkey, or even a touch Serbian. Its army is uniformed like a Central European force in service to the Austro-Hungarian Empire, but at Lady Olivia's manor, Toby Belch and his gull, Andrew Aguecheek, are figures out of *Three Men in a Boat*, while Malvolio and his staff would not have been out of place in the early episodes of "Upstairs, Downstairs." If this gentle blurring of period and place cajoles us out of our habit of seeing a tale as occurring in one time, one place, why shouldn't we also be cajoled into accepting the flimsily fabricated masculinity of Viola's Caesario as the most impenetrable of disguises?

But I wasn't cajoled. Though the director juggles the periods and locales, each scene has its own reality since the actors are always photographed in real houses, riding real horses near real sea coasts bounded by real water. Shooting on location, no matter how stylish the production values, entails a certain inalienable naturalism which is at odds with the fairy-tale doings of *Twelfth Night*. By contrast, when Michael Powell shot the equally fantastic *Tales of Hoffman* entirely indoors on ultra-stylized sets with insistently artificial lighting and color, one could easily accept the willowy Pamela Brown as the male sidekick of the hero. Fantasies and fairy tales need the enclosure of playhouses or movie studios. They come unstuck in the open air.

Furthermore, Imogene Stubbs, superb as Emma Thompson's rival in *Sense and Sensibility*, entirely lacks the androgynous glamour Viola must possess, while Nigel Hawthorne, who blessed *The Madness of King George* with his talent, is much too old to suffer the indignities that befall Malvolio in the later stages of the play. Malvolio may deserve to be brought down for his arrogance, but his outburst at the conclusion lets us know that he is also a man of some innate dignity, and deserves a measure of compassion. But only a measure! When Hawthorne, too frail even to ride a bicycle steadily (as one scene plainly shows), is imprisoned in a barn, spattered with mud, and humiliated in front of his staff, we may feel that not only Sir Toby and Feste but Shakespeare himself are sadists for treating this grandfatherly figure with such brutality. Somehow, I don't think this is what the Bard had in mind.

The movie has some good performances and a number of well-executed moments: Olivia, so enflamed by her newborn passion for Viola/Caesario that she rushes out into the daylight, leaving the object of her desire to stand bemused in a darkened house of mourning; a full-bodied visualization of the tempest that leaves Viola stranded; Malvolio glimpsed by the camera in his celibate bedroom reading romantic trash (shades of *Remains of the Day*!).

A great deal of whatever enjoyment you can take from this movie depends on whether or not you like Ben Kingsley's Feste. I did. This is not a hey-nonny-no jester capering to make lords and ladies titter, but a strange vagabond who finds perennial employment as a sort of guru to Olivia. One feels that the inner strength of this shamanistic clown resides in his regarding himself as beyond all hope. Viola has been merely physically shipwrecked, but this Feste is being shipwrecked every second of his life in some dismal corner of his mind.

As World War II draws to a close in Europe, a Hungarian count named Almasy lies in a sort of single-patient hospice improvised out of a bombed-out Italian monastery by his compassionate nurse, Hana. Misidentified as an English patient by hasty army medics, his face ruined and his body roasted by the blaze in which his plane went down over North Africa after being strafed by the Germans, Almasy lies in coolness, lulled by morphine, listening to old dance-band records. Reduced to little more than a vessel of memory, he relives his love affair with the married Katherine Clifton, a passion that is gradually revealed as the indirect cause of his present physical ruin. As he reconstructs his past, Hana, depressed by the loss of friends and a lover in battle, renews her love of life by having a joyous affair with the gallant Sikh bomb-disarmer, Kip.

Love past, love present; love as obsession, love as spiritual breakthrough. *The English Patient*, Anthony Minghella's adaptation of Michael Ondaatje's acclaimed novel (which I haven't read), is a passion-soaked film and romance-starved audiences are ready to swoon even before they see it. It's not just carnality that's the lure but the feast of

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

erotic ecstasy, the high of watching characters being swept away by love amid the alarums of war and the disintegration of nations.

Minghella sporadically makes good on the promise that his movie will be the last word in breathtakingly romantic cinema. Almasy and Katherine frenzedly couple in a nook of the British embassy of Cairo while British soldiers, treated to a Christmas party out in the adjoining courtyard, sing all the familiar cold-weather carols in the sweltering Egyptian heat. Kip hoists Hana up in a pulley so that she can study the frescoes painted high up on the walls of a church; once he has her aloft, he manipulates the ropes so as to let her enjoy a kind of Peter Pan aerial dance. Surviving a sandstorm, Katherine and Almasy dig out their desert guides, who have been buried alive in a car; as the lovers scrabble, they hear the desperate men below sounding the car's horn.

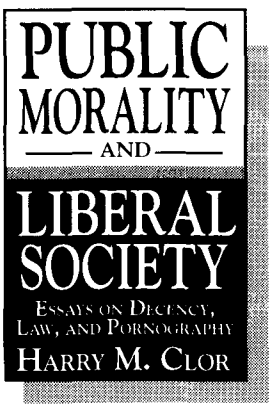
But the movie keeps making other promises that it can't keep. The flashbacking, time-hopping structure proves to be a gimmick. At first, the count is supposed to be an amnesiac, piecing his identity together through memory, but right from the start the flashbacks are so clear and conventionally filmed, so untouched by haziness or confusion, and, above all, so linear, that they can't possibly be the musings of a man trying to reassemble his past.

As for the present-tense scenes between Hana and the count, they're occasionally touching but lack dramatic momentousness. If Almasy had recounted the tale of his passion to the depressed nurse and thereby recharged her love of life (as Jessica Tandy recharges Kathy Bates in *Fried Green Tomatoes*), we would have understood why the story had to bring together these two souls. But since the count keeps his reminiscences locked up in his mind, and since Hana, as played by the beautiful and unflappable Juliette Binoche, seems quite capable of renewing her own life regardless of which patient is under her care, the two destinies never harmonize.

Worst of all, the characterizations of the count and his lover are thin and rootless. For instance, Almasy has qualms about embarking on an adulterous relationship because, apparently, he's an inveterate loner. But where does that solitariness come from? I'm not asking for the character to deliver a midmovie résumé of his past, but only for a sense of the past, no matter how fleeting. I couldn't even believe in Ralph Fiennes as a Hungarian, not because the actor eschewed a thick accent, but because, as written, the count doesn't seem to come from any country except the Land of Longing Gazes and Smoldering Sulks. He exists on screen solely to love and to suffer, just as a John Wayne cowboy exists solely to ride and to shoot. In both cases, the hero performs his monomaniacal function without exhibiting any of the gratuitous qualities that really memorable characters possess. As for Katherine, she's a quick-sketch of the sort of socialite we have come to know in countless British novels and countless episodes of "Masterpiece Theater."

Minghella has been making some noises in recent interviews about his real theme being the unreality of national identity in the face of the extemities brought on by war. To see this movie alongside *La Grande Illusion*, a work that deeply explores the same theme, is to understand the gulf between glossy, crowd-pleasing talent and implacable genius.

Still, *The English Patient* does seem to be pleasing those crowds. And since we tend to remember movies in bits and pieces rather than as coherent narratives, the best bits in this film may win it a classic status. A few hours after I saw it, I had trouble recalling its two lovers as people, as social beings, but I vividly remembered Kristin Scott Thomas smacking Ralph Fiennes full force in the face just before he fell at her feet and clutched her thighs. Now that's—pant, pant—that's entertainment! □



Harry M. Clor

"Clor brings such philosophic depth and practical good sense to our ongoing public discussion of 'value' issues that one can only hope that some of the shrill voices out there will read, and be educated by, Clor."

—Michael P. Zuckert
Carleton College

0-268-03813-9 • $32.95 cloth

Available at bookstores or order direct from:

University of Notre Dame Press
Chicago Distribution Center
11030 South Langley Avenue, Chicago, IL 60628
Phone: 773/ 568-1550 • Fax: 800 / 621-8476

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Getting & spending

Poor Richard's Principle
Recovering the American Dream through the Moral Dimension of Work, Business, and Money
Robert Wuthnow
Princeton University Press, $24.95, 426 pp.

Richard Madsen

In their 1986 economic pastoral letter, *Economic Justice for All*, the U.S. Catholic bishops eloquently reminded us of the moral context for economic life. Robert Wuthnow's new book does the same, but with less eloquence and from a somewhat different perspective. The bishops told us how we should look at the economy. Utilizing a survey of a national sample of 2,000 Americans, supplemented by 200 in-depth, qualitative interviews, Wuthnow shows us how we actually do look at economic life, and on this basis builds a normative vision of how we ought to see it. To resort to a metaphor that Wuthnow uses for describing how people rely on culture to make sense of things, this is a "ragbag" of a book: a somewhat jumbled, eclectic collection of theories and data. It could have benefited from more shaping and stitching, and I must confess that I sometimes found the argument difficult to follow. Following is my attempt to trace the key threads.

According to Wuthnow, most Americans would agree that economic life is not ultimately about making money but about realizing human values. People do not work to get rich but to "give a legitimate account of themselves." When people tell the stories of their working lives, it is a story of reaching for freedom, defined in terms of variety and choice. A job is meaningful because it has been chosen out of a variety of options and because doing the job entails the regular exercise of choice. Work is good not because of the pay, but because of the variety and choice it provides. Even apparently dull jobs are given meaning because they give the worker variety—"every day is a little different"—and people feel successful insofar as they have attained a position or career that provides more variety than other jobs to which they could have been consigned.

"Good heavens, man—that's no way to ask for a million dollars!"

Even though work is not done primarily for the money, most Americans say that money is extremely important to them, and even the affluent usually say they wish they had more money. Indeed, "people in our society seem capable of terrorizing themselves with deep-seated financial worries, no matter how much money they have." According to Wuthnow's interpretation of his interviews, money is not seen as an end in itself. The problem is, though, that Americans are unwilling to talk publicly about what money actually is for. In one of his most interesting chapters, Wuthnow discusses the American taboo against talking about money. Americans are much more willing to talk candidly about their sex lives than about how much money they make and exactly how they make use of it. They define their basic values through how they spend their money, but these values are seen as private, not for public discussion.

In general, the value most sought after through the use of money is freedom, and freedom is defined, once again, in terms of the ability to choose among a variety of options. The more money you have, the more choices you have. But there is no substantive agree-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ment on the proper content of these choices. Should I demonstrate my frugality by buying that cheap but functional car; or should I express my sense of adventure by splurging on that fancy model? The boundaries that define one's patterns of frugality or splurging are the fingerprint of one's personality. But as long as one gains and spends one's money legally and without directly hurting anyone, Americans think it is no one else's business how one etches the patterns of one's personality—because what freedom is about is choosing what you want to be.

However, as Wuthnow points out, in American culture the horizons of freedom are much more limited than people at first assume. For example, our choices of how and where to work are determined by the demands of corporations and the dynamics of the market. Our patterns of consumption are determined by the range of commodities available in a capitalist economy for someone at our level of income. Changes in the economy make the choices presented to us more and more complex and even painful. Particularly vexing is the choice people must increasingly make between putting more energy into their work or into caring for their families and loved ones. As the imperatives of the economy come to seem more and more unavoidable we are under greater pressure to make tradeoffs between work and family. And for Americans, those choices must be made in private, without any public consensus about how or what to choose.

Nonetheless, American culture has kept alive remnants of certain moral traditions that undergird the discourse about how to use money. One is "ascetic moralism," derived from the Puritans, and exemplified in such self-disciplined, well-balanced entrepreneurs as Benjamin Franklin ("Poor Richard's Principle"). This tradition challenges individuals to restrain their getting and spending in the name of certain objective (but in this day and age, flexibly interpreted) moral principles: for instance, don't be greedy, earn the respect of your community, be honest. Another tradition, "expressive moralism," is derived from such nineteenth-century thinkers such as Thoreau, Emerson, and Henry Ward Beecher, and uses the feeling of personal satisfaction as the standard for economic conduct: don't try to make more money if it makes you feel too much stress or robs you of a satisfying family life.

These two modes of discourse, Wuthnow writes, are still widely shared and are "among the most viable alternatives" to purely economistic thinking in American life. Wuthnow argues that religious institutions should draw upon and develop these modes of discourse so that the churches can speak in clearer and more persuasive ways about the moral goals of work and money.

Building upon either the ascetic or expressive mode of discourse would, however, yield a rather different perspective on the economy than that in the Catholic bishops' pastoral letter. Both ascetic and expressive moralism start from the individual. Each speaks to the question of how individuals should look at their jobs and use their money. The Catholic bishops start from a different perspective: from the perspective of the economy as a whole. They ask: what does the economy do *for* and *to* people; how do people *participate* in it? The bishops are not primarily concerned with providing guidance to help you or me decide whether to save or splurge when buying a new car, or even with how to balance work and family life, or how much of our income to give to charity. The bishops are concerned that the economy as a whole makes it necessary for some people to ponder whether to splurge or to save while others have barely enough to survive. They are worried that the pressures of the market present some people with impossible choices between struggling to keep their job and paying adequate attention to their family. They are less concerned about how much you or I individually give to charity than about whether our social institutions enable most people to participate in the economy to the degree that they would not need any private charity. They want a society-wide "preferential option for the poor."

Ascetic and expressive moralism start with a search for the individual good with the expectation that good individuals will lead to a good society. Catholic social teachings start with a search for the common good, with the expectation that, since the dignity of the human person is realized in community with others, a better society will produce better persons. In the end Wuthnow's book is a very Protestant approach to economic morality, an important contribution to an ecumenical dialogue in which Catholics could contribute best by speaking clearly and strongly in their distinctive voice. □

Richard Madsen *teaches at the University of California, San Diego. He is one of the co-authors of* Habits of the Heart.

THE ASSOCIATION FOR RELIGION AND INTELLECTUAL LIFE
invites applications for its
RESEARCH COLLOQUIUM
to be held at
Columbia University
July 7 - August 1, 1997

Applicants are sought from those in or out of the academy who wish to work on an individual project related to religion and intellectual life in the context of a supportive, critically engaged, and diverse community. **ARIL** provides Fellows with room, partial board, and library privileges at Columbia. (See www.aril.org for more information.)

Inquiries should be sent to:
ARIL, College of New Rochelle,
New Rochelle, NY 10805.
email: aril@pcusa.org.
Tel. 914-654-5425.
Applications deadline: March 15.
Selected participants will be notified by April 15, 1997.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

EXPLAINING GOD AWAY

The Domestication of Transcendence
How Modern Thinking about God Went Wrong
William C. Placher
Westminster John Knox Press, $20, 222 pp.

Luke Timothy Johnson

Few would want to argue that Christian theology is enjoying its best days. Only a small portion of the annual output of denominational presses deserves the designation. In the academy, what once sat enthroned as the queen of the sciences now has to argue for a place at the table spread for the study of religion among the human sciences. And much of what calls itself theology appears to the uninitiated to be less about God than about the politics of identity or linguistic halls of mirrors. What might it mean to speak about God if we ever were to speak about God and if there were a God? Even those who seek to retrieve the theological enterprise find themselves in the infinite regress apparently demanded by academic rigor, talking about other authors who talked about God.

How did we get to this point? It is a complex tale, involving social realities as much as ideological affiliations. William Placher does not tell the tale entire. His is an old-fashioned history of ideas: we learn how writers read earlier writers and in their turn influenced later writers. Indeed, he acknowledges that he is able to tease out only one thread of the tangled skein, that having to do with language about God and God's relation to the world. The title of the book effectively states its argument. Placher addresses the complaint made by some process and postmodernist theology against "classical theology"—namely, that its emphasis on God's transcendence removed God from involvement with the world—by showing how that charge should be laid not against such theologians as Aquinas, Luther, and Calvin, but against the theologians of the seventeenth century whose turn toward "modernity" was also a turn from analogy to univocity, which truly did domesticate transcendence and disastrously distort theological discourse. In effect, Placher shows that by reducing God to a conceptually manageable size, theology also trivialized its own task and thereby also assured its eventual irrelevance.

In part 1, Placher contrasts the theological approach of Aquinas, Luther, and Calvin to that of theologians—and philosophers—after them who took what Placher calls "the modern turn" in their language about God: Cajetan, Suarez, Martini, Quenstedt, Descartes, and Leibnitz. Thomas and the two great reformers shared certain characteristics. They all respected the limitations of human language when it referred to God, and they all insisted that the language of philosophy be controlled by the language of revelation. The functional

equivalent of Thomas's insistence on the modest capacities of analogical language to speak truly about God was matched by the reformers' refusal to attempt solutions to the conundra posed by the sacred text. In effect, they each maintained a sense of God's transcendence that involved both a sense of distance (God is utterly different from creation) and of intimacy (God is everywhere present to creation as its creating and sustaining cause). The two convictions are not, for them, opposed, but mutually defining. It is God's otherness that makes possible God's closeness.

In contrast, Placher argues in part 2, the thinkers who came after Aquinas, Luther, and Calvin insisted on system and clarity. Ever more refined definitions of analogy ended up becoming a form of univocity. Now, language about God is not considered as radically discontinuous with language about human realities. Thomas would say, "we do not know what such wisdom means" even as we declare "God is wise." Those embracing the modern turn propose that wisdom as applied to humans is simply in need of an upward adjustment when applied to God. Likewise, the confession that God is the cause of all other causes, not as the first in a horizontal series, but as the sustainer of the series itself, gets reduced to the conviction that God's activity must be fitted within the same system as human activity. In effect the move to the modern meant the reduction of mystery to the problematic.

Mystery, Gabriel Marcel has instructed us, demands an attentive sort of reflection, for it involves a larger and more powerful reality from which we cannot distance ourselves without distortion. A problem, in contrast, is that which, however puzzling, is ultimately capable of being solved by human ingenuity.

Placher uses the "Domestication of Grace" to demonstrate the implications of this reduction, showing how Pietists, Jansenists, and Puritans—three groups with *strong* positions on grace—actually limited the role of grace in contrast to their predecessors, precisely because they operated within a framework in which God tended to be one player

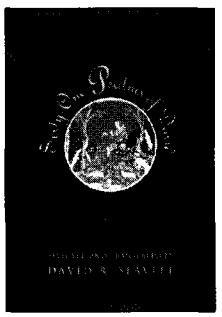
LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

among others: rather than God's freedom mysteriously being the ground and presupposition for human freedom, the "problem" now becomes how to relate human and divine freedom, and considerable energy is expended in "worrying about the state of their souls and the criteria by which they could measure it."

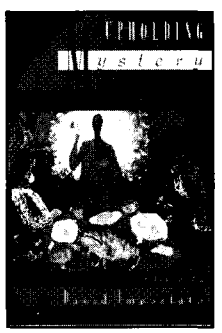
Part 3 refines and extends the previous analysis. Placher revisits Aquinas, Luther, and Calvin in their approach to thinking about God's relation to the world and to human freedom. Once more, he finds that they understood transcendence as the condition of immanence rather than its opposite, and that they saw the divine causality as the enabler of rather than the competitor to human freedom. Such convictions were possible because these theologians did not demand the perfect clarity given by univocal speech: "...*how* God does these things, what the relation actually is between these two orders of causation, remains unknown to us and indeed unimaginable" (underscoring in original). Placher then shows how this tension between confession and cognition is broken with succeeding theologians who increasingly have difficulty "finding a place for God" in a world defined as a geometric space in which every location had the same status as every other, and in a discourse which demanded univocity as the only legitimate describer of reality.

The debate over miracles is the classic example. Earlier theology could see everything that happened as equally and wondrously the work of God, even when it also involved secondary causes. In this view, the "miraculous" was a matter of perception rather than a difference in causality. But once the cosmos becomes a closed system and miracle is defined as that which disrupts that system by direct divine causality, it is only a matter of time before the miraculous disappears under assault from a rational analysis that can supply alternative empirical "causes" for every claimed "divine intervention." Now God truly has become the filler of the gaps, progressively less necessary a hypothesis as science continuously reduces the num-

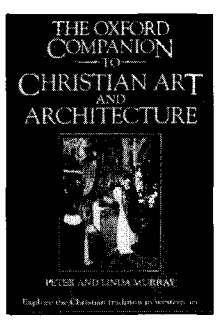
It's the Thought that counts



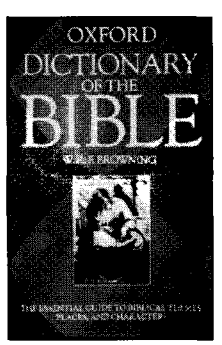
Sixty-One Psalms of David
Translated by David R. Slavitt
"Here now are sixty-one of King David's Psalms in verse of great tonal flexibility; they have moved and sometimes startled me into fresh meditations on the need to sing for God"—Henry Taylor. "Sterling in its freshness, piercing in its simplicity, David Slavitt's version of some Psalms of David energizes these familiar lines with the gentle but invigorating force of an April breeze. Almost childlike in diction, they are irresistible. What a wonderful book to have!"—Fred Chappell.
$18.95, 144 pp.; 1 halftone



Upholding Mystery
An Anthology of Contemporary Christian Poetry
Edited by David Impastato
"At last Christianity finds its real voice. A wonderful choir!"—Rabbi Jacob Newsner. "These poems challenge the might of hopelessness that engulfs us on every side. A powerful and insightful collection!"—Reverend William R. Barr. Featuring only poets who are currently writing—including such well-known poets as Richard Wilbur, Annie Dillard, Daniel Berrigan, and Louise Erdrich—this superb anthology provides generous selections of work that is admirable equally for the stature of its verse and for its illumination of the Christian ethos. $25.00, 400 pp.



The Oxford Companion to Christian Art and Architecture
Peter Murray and Linda Murray
Exquisitely designed and lavishly illustrated—with over 200 pictures, including 16 color plates—*The Oxford Companion to Christian Art and Architecture* offers a goldmine of information on the Judeo-Christian tradition as it applies to Western Art. Here are over 1700 alphabetical entries that cover everything from Adam and Eve and the Good Samaritan, to illuminated books and rose windows, to the great popes and emperors who patronized the arts, to the major artists whose work reflects Judeo-Christian themes. $49.95, 512 pp., 200 illus., 16 color plates



Dictionary of the Bible
W.R.F. Browning
Authoritative, comprehensive, and written for a broad readership, *Dictionary of the Bible* is an invaluable guide to the books of the Old and New Testaments. With over 2,000 alphabetical entries, the Dictionary ranges from the earliest biblical period to the beginning of the second century AD, covering the books of the Bible, people and places, customs, religions and worship, history, and theology. It includes appendices for important dates in biblical history and a conversion table for weights and measures. $25.00, 448 pp., 4 maps

At better bookstores. Or call 1-800-451-7556 (M-F, 9-5 EST)
OXFORD UNIVERSITY PRESS www.oup-usa.org

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ber of empirically unexplainable events.

Placher shows the same process happening in the changed understanding of grace and works and in the progressive "Marginalization of the Trinity." In these last two cases in particular, he demonstrates not only how language had become more univocal but also how it had become increasingly distant from the world of the Bible. For Aquinas, Luther, and Calvin, the subject "God" was—despite whatever devices of philosophy or rhetoric they might employ—the God revealed in the biblical narratives, the God of Abraham, Isaac, and Jacob, and above all the Triune God, Father, Son, and Holy Spirit, whose self-revelation in history was indeed a "self-revelation," and whose gift of grace caught humans up into a community of divine life. By the eighteenth century, the Trinity was something of an embarrassment, effectively replaced by the Deist God whose work was largely that of First Cause and Sanctioner of the Moral Order.

In part 4, Placher essays some "critical retrievals" from the premodern tradition with examinations of "The Image of the Invisible God" and "Evil and Divine Transcendence." Coming from a scholar inevitably marked himself by the "modern turn," these are appropriately tentative and suggestive. In contrast to process theology, however, which accepts a domesticated transcendence and fits God into a univocal universe, and in contrast to Mark Taylor's postmodern "a/theology," which by reappropiating the *via negativa* absolutely ends with absolutely nothing to say, Placher seeks a return to a richer sort of discourse, one in which analogy does not serve simply as another name for univocity, and one in which the biblical narrative frames and informs human speech about God. He almost makes the provocative suggestion that the biblical narratives themselves, in the way they challenge credibility at the empirical level, allow a kind of entrance into a richer world in which not only analogy but also allegory can serve, not to describe the universe, but to enable a rich existence within God's world.

Placher's substantial historical analysis makes a significant and badly needed contribution to theology today. In the end, however, his excellent analysis also reveals the most glaring deficiencies in contemporary theology in contrast to Aquinas, Luther, and Calvin. Placher is an infinitely careful dissector of texts, past and present, which means that his theological task is still fundamentally turned to his fellow academics, still in effect an effort to find a place at the table of academic discourse. What one misses here is what one misses in so much of what calls itself theology today, the robust and even passionate willingness to speak in direct and first-person discourse (whether singular or plural), the absurd ability to embrace, if even for a moment, the language of faith as something more than another hypothesis. Still, Placher's very willingness to go back to the tradition, not as a nostalgic gesture, but as a way of finding footing for a new start, is heartening. □

Luke Timothy Johnson *is the author of* The Real Jesus *(HarperSanFrancisco).*

BOO-HOO

The Oxford Book of Twentieth-Century Ghost Stories
Michael Cox, Editor
Oxford University Press, $25, 425 pp.

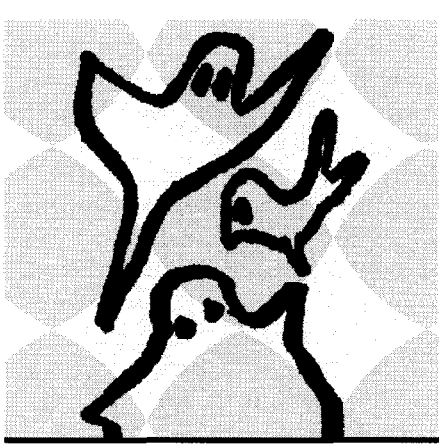
Celia Wren

The twentieth century doesn't seem to have done much for the ghost story. Despite the earnest intentions of writers like Graham Greene, F. Scott Fitzgerald, and A. S. Byatt, the atmosphere in these thirty-three tales remains disappointingly flat. Ghosts skip rope, commit murder, have sex, eat Mars bars, shop at flea markets, boat up canals, and take up the autobiographical pen. But very few of them seem to care—or even notice—that they've reached the modern era, and their lack of enthusiasm is infectious.

This is not to say that the volume lacks any interesting stories. Edith Wharton has bequeathed "Bewitched," a chilling portrait of a New England farm community whose bleak social rituals are almost more forbidding than the local specter's seductions. In "The Cheery Soul," Elizabeth Bowen's atmospheric spy story set in World War II Britain, a bemused house guest follows a ghost-strewn trail of pranks and arch messages like, "Look in the fish kettle." In L. P. Hartley's succinct parable "Night-Fears," a night watchman is haunted to death by anxiety not-quite-incarnate.

And in what may be the best of the entries, William Trevor's "The Only Story," a disillusioned advertising writer allows a houseful of phantoms to tempt him to suicide. This story is successful particularly because the personality of the narrator—who watches indifferently as his wife abandons him—is more unnerving than the ghosts. After fifteen years in advertising, to his own mind, he is dead already: "when death occurs, it isn't just the body that goes."

But in too many of the other stories ghosts seem to act as magnets for flat characters with made-to-order inheritances—for example, in Walter de la



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Mare's "The Quincunx,"—and generic family problems—as in Fay Weldon's "Watching Me, Watching You." Fitzgerald's offering does feature an unusually sleazy ghost who picks up women on trains, but this figure is surrounded by cut-out Fitzgerald jaded youths.

Part of the problem may be that literary ghosts in general deign to make only fleeting appearances. Even when they commit themselves to a long-term haunting, they like to pry the haunted loose from the world—"sucking the life clean out of him," as a character observes of Wharton's "bewitched" farmer—so that the victim too, in a way, can only be glimpsed. This idiosyncrasy may explain why ghost stories outnumber ghost novels, and why writers might not bother exposing their apparitions to full-blown human beings.

But it also seems that nostalgia is getting in the way of fresh ideas. In his introduction, Douglas Cox, the editor of this anthology, vindicates the modern ghost, citing a passage from one of the book's more successful stories, Fritz Leiber's "Smoke Ghost." Lieber's tormented businessman asks his secretary:

> Have you ever thought what a ghost of our times would look like?...A smoky composite face with the hungry anxiety of the unemployed, the neurotic restlessness of the person without purpose, the jerky tension of the high-pressure metropolitan worker, the uneasy resentment of the striker, the callous opportunism of the scab, the aggressive whine of the panhandler, the inhibited terror of the bombed civilian, and a thousand other twisted emotional patterns....It would reflect the tangled, sordid, vicious things. All the loose ends. And it would be very grimy.

The "Smoke Ghost"—which haunts deserted office buildings and preys on weary commuters—does fit these modern criteria, but many of his colleagues in this volume might have been dislodged from nineteenth-century gothic estates, and their comportment—rearranging household furniture, for example—seems perfunctory and unsurprising.

In the early nineteenth century Samuel Coleridge distinguished between the creative dynamism he termed "imagination" and derivative "fancy," which "must receive all its materials ready-made from the law of association." The stories here seem too much works of fancy, rather than imagination. According to the law of association, they cobble together traditional ghosts and the traditional props of ghosts, such as decaying houses, sinister towers, prim drawing rooms, and bloody footprints.

Tradition can be soothing, of course, and maybe literary ghosts have shouldered the burden of being comfortable instead of horrific. These days the denizens of science fiction and horror novels, including the ubiquitous vampires, may be racking up countless frequent-flier miles posting over the landscape of human unease; ghosts are carrying too much baggage. □

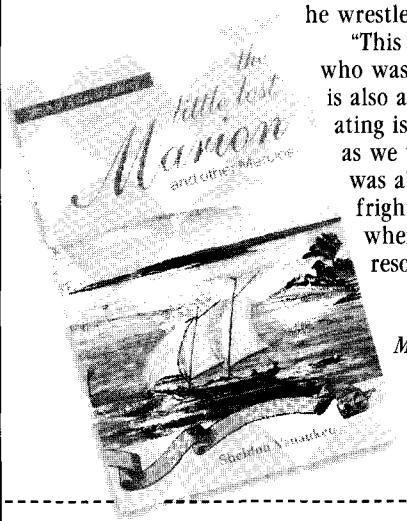
Celia Wren *is a frequent contributor to* Commonweal.

Franciscan University Press Presents

The Little Lost Marion

In his long awaited new book, Sheldon Vanauken "fills in the blanks" left in his popular earlier work, A Severe Mercy.

A Severe Mercy has been read and loved by hundreds of thousands. Now Sheldon Vanauken fills in the story with the untold tale of Marion, the daughter of his wife, Davy. He describes the construction of *Grey Goose* and carefree sailing with Davy. He relives his decision for Christ and the Catholic Church. And in stories, essays and poems he wrestles with current political and moral issues.



"This is the story of a frightened young girl, who was later my wife, Davy, and is now dead. It is also a way of looking at a divisive and infuriating issue right-side-up instead of upside down, as we usually see it. My book *A Severe Mercy* was about Davy, but the story of her being a frightened young girl was not in it because, when it was written in 1976, there was no resolution to it, only a beginning."

--Sheldon Vanauken, *Chapter One*

To order your copy of *The Little Lost Marion*, use the order form or call toll-free.

Call (1-800) 783-6357 or (1-614) 283-6357

Mail to:
Franciscan University Press
University Boulevard
Steubenville, OH 43952

__Check enclosed __Visa __MasterCard
Charge Acct. #_____
Expiration Date_____
Name_____
Address_____
City_____
State_____Zip_____
Signature_____

FRANCISCAN UNIVERSITY PRESS

Please send me *The Little Lost Marion*:

Qty.		Amount
____	**The Little Lost Marion** UP 188 @ $12.95 ea.	_____
	15% shipping and handling	_____
	Ohio residents add 6.5% tax	_____
	TOTAL	_____

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Poetry

David Kleinbard

Iona

Here where the sun sets past midnight
Dawn was at one, the ball rolled so fast
You could never catch up and were always
In danger of falling off. A murderous priest
Brought God to this isle of endless space.
He preached to seals philandering in thousands
Of nameless flowers on the beach. But the old gods
Breathe on these cliffs. They smile in the thick light
Falling silent over the simple stones of nameless walls,
Bare hints of chapels left by fourteen hundred years.
All kings of Scotland through Macbeth, two of France,
One from Norway came in funeral ships and were borne
Up the Way of the Dead lined by Celtic Christs.
The graveyard is too full. Walking at night,
Unwary visitors have lost their wits. They've wandered
Out to sea like tides caught by the moon, in winter
When our flat, thin sun must set at noon.

Mountain House

Rain sputters all night in the downspout.
Day alone in a house full of rooms.
Built into a hill, it looks over the top
And down into pines.
Off its front
Space is falling,
Nothing to hold.
Its back is rock.
Midsummer leaves are half gone.
In the hot rain gypsy moths frenzy.

A tree frog watches in the full cup
Of a pink rose clinging to the house
Below my bay window.
Petals within petals. So many places
To watch from.
The tree frog's scaly fingers look relaxed
As naked toes asleep on a pedal,
While the white-nosed, white-
Lipped, white-browed amorous animal
Drowses, wide-eyed in the mouth of elation.

No Country for Old Men

The end is hard
The questions are:
Shall we take out
The breathing tube
And let him go?
His lungs fill up?
And let him drown?

Some say yes, and some say no.
The green dot lights "Assist,"
Flicks off, flicks on.
A respiration therapist
In shades, dirty white coat,
And braids, explains:
"What counts for us is,
Can you breathe on your own
At least some of the time?
Like, this morning, he could."

The blue tubes are taped to one end
Of his lips, which they pull awry.
He moves his head from side to side,
Trying, trying to adjust the thick tube
Down his throat. Weeks ago
All swallowing stopped.

Why aren't they swabbing his mouth?
Brows working, he opens his eyes,
One is glass, the other sees blurs,
And raises a tied hand
Which I take and hold
Until my brother wants to leave.

As I start to walk away,
He raises the hand again,
And, as I clasp it, voiceless,
Unable to shape his mouth,
Struggles to speak with those eyes.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CONSECRATING THE ORDINARY

Sands of the Well
Denise Levertov
New Directions, $20, 144 pp.

Harold Isbell

A new collection of poems by Denise Levertov is always good news. She writes finely honed, intensely accurate descriptions in the conviction that all things—writer, reader, and world—constitute one overarching manifestation of the presence of God.

Many of Levertov's poems are self-referential, and use self-reference to elucidate phenomena commonly thought to be the concern of philosophy, psychology, or physics. Each poem reformulates some variant of the questions, "How do we know what we know?" and "What do we know?" In "Sojourns in the Parallel World," the poet addresses the mind's well-known but scarcely understood tendency to turn away from the sensed, objective world to a world of imagination. Paradoxically, however, it is when

> we lose track of our own obsessions,
> our self-concerns, because we drift for a minute,
> an hour even...
> then something tethered
> in us, hobbled like a donkey on its patch
> of gnawed grass and thistles, breaks free.

Levertov calls her reader to a larger world, yet at no time suggests that this world of escape is the world in which we should live. Far from it, our consciousness necessarily returns to the domesticated world, but renewed and refreshed, so that we can go on "to evolve our destinies...."

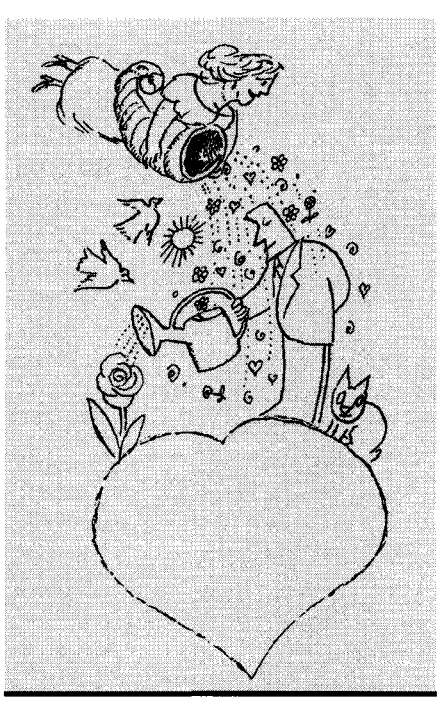
In "What One Receives from Living Close to a Lake," a body of water surrounded by a forest serves as a complex metaphor for human consciousness. The lake is presented as a reservoir of ordered tranquillity encircled by an "entangled forest of forms and voices, / anxious intentions, urgent memories," and is subtly transformed into something incarnate whose arms, when we draw a "deep clear breath to fill the soul," are

> flung wide to echo
> that mute
> generous outstretching
> we call *lake*.

In the collection's title poem, "Sands of the Well," Levertov again associates water with introspection. She imagines sand sifting slowly down through a well's pool of water. From her vantage above, the poet watches the water return to motionless equilibrium, only to stir the surface again and put the grains of sand back into motion. Finally she remarks,

> stillness ensues,
> and the mystery
> of that sheer
> clarity, is it water indeed,
> or air, or light?

In "Swan in Falling Snow" and "The Great Black Heron," Levertov uses the image of a bird to reveal the observed world we often overlook. In the first, brief poem, she observes a swan standing in place. There is no movement, except the falling snow, and the poem simply records the scene's features until concluding, "The short day / suspended itself, endless." A poem that seemed to be little more than a depiction of a winter scene turns into a manifestation of the commonplace.



In the second poem, the heron does not appear until the final word. The poem begins with the observation that, though the poet usually walks alone in the woods, when she takes a more crowded path she always finds something pleasing: an old woman fishing from the end of a pier. Here memory intervenes to recall both a party of rowdy Russians, going off to picnic and hunt mushrooms, and then, jumping ahead three decades, a lake in Hanoi, a point of tranquillity in the chaos of a city under bombardment. In conclusion the poet returns to that old woman and wonders about her past, her battles, and her triumphs:

> She's gathered up all the time in the world
> —nothing else—and waits for scanty trophies,
> complete in herself as a heron.

With that simple affirmation, the poet has gone from the opening tranquillity of a walk in the woods, to chaos and confusion, and back to the primordial and elemental identity between person and nature.

Levertov's poetry reveals the almost infinite power of metaphor. Her accomplishment rests on a remarkable ability to exploit the possibilities of figured speech. By telling the obvious in ways that surprise, she recalls us to a level of existence so fundamental that it risks being ignored. Levertov never hesitates to invoke worship and prayer. Because she calls us to stop, to consider, to see, she necessarily calls us to meditate, to contemplate, and to pray. □

Harold Isbell's *translation of* Ovid: Heroides *is available from Penguin Books. He lives in San Francisco.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

'YOU WILL DIE THIS WEEK'

Ellen Gaynor

I had the great privilege this past year of being Cardinal Joseph Bernardin's oncologist. I found early on that I was strongly drawn to him. Why? Perhaps it was his kindness, his gentleness. On each of his visits to the Loyola Cancer Center, I would meet him at the door, and frequently thought, "I know exactly how the disciples of Jesus must have felt as they tried to control the crowds." The patients at the center flocked to the cardinal, and to each he would say, "It's so good to see you, I will pray for you." I recall one occasion when he came because the pain in his back had become excruciating. My only thought was to move him as quickly as possible into an examining room. His only thought seemed to be to greet the many people who stopped him as we walked down the corridor.

Cardinal Bernardin had a special ministry to the sick during the last year of his life. I cannot tell you how often a patient would say to me, "Dr. Gaynor, guess who wrote to me?" as he or she gave me an envelope whose letterhead had become very familiar, the Office of the Archbishop of Chicago. But this was more than just a letter from the cardinal; this was a letter from a soulmate, a friend who understood what the patient was going through.

Yes, I was drawn to the man because of his kindness and gentleness, but there was something more, his sharp mind, his subtle humor. Many times I would find myself engaged in a detailed conversation about such topics as osteoporosis or spinal stenosis, and I would say to myself, "Why am I telling him all this?" Because not only did he want to know, but he immediately comprehended what I was talking about. And I learned early on that I could get away with nothing—his questions struck like an arrow at the heart of whatever issue was on the table.

Like many patients, he did not like taking medicine. He would delight in calling me before a trip to tell me he had packed all of his pills into just *one* extra suitcase. As a physician, it annoys me when patients refer to medications not by name, but by size, shape, or color. Cardinal Bernardin knew the name and dosage of every drug he took, yet he frequently referred to them by size or color. In the several weeks before his death, he took Benadryl. Before he started using it, I didn't realize that it was a "red pill." But he informed me, and in all subsequent conversations we referred to it as the "red pill." One night, shortly before he died, I asked him to take two of the red pills at bedtime. He said to me, "Ellen, may I share something with you? Benadryl also comes as a blue pill, and my new supply is blue."

Yes, I was drawn to this man because of his sharp mind and his quick wit. But there was something more, his honesty, his courage, his great faith. The only thing he asked of me was that I be honest with him. There were many times when it was so hard to honor his request. On August 29, he had what we thought would be a routine MRI to document that his cancer was in remission. When I told him his cancer had recurred, his first statement was, "This changes everything." His second was, "Now I will have the chance to put into practice what I have been telling patients all year—death is my friend." When he asked how long he had to live, I told him a year or less.

In early October, he had another MRI which showed disease progression, and I told him that his life expectancy was considerably less. He called me that evening and said, "This has been a hard day. I am processing what you have told me. But I want you to know that I am all right." He assumed that he would be able to work through December. As we moved through October, it became clear that his strength was deteriorating rapidly, and on the day he announced he was turning over the responsibilities of running the archdiocese, I said to him, "You are on November 1 where you thought you would be on January 1." He replied simply that he knew.

When I saw Cardinal Bernardin on the Friday before his death, I told him he would die before Christmas. He said simply, "I am ready." I promised I would tell him when he was very close to death, and when I saw him three days later, there had been a very rapid deterioration. I said to him, "You are very close—you will die this week. Are you okay with this?" To which he replied, "If it must be...I am ready." I stand in awe: Inner peace such as Cardinal Bernardin displayed does not just happen; it has to be nurtured over a lifetime. But there was something more. In speaking to the priests of the archdiocese last year, the cardinal had said, "Men and women everywhere have a deep desire to come in contact with the transcendent. That's what ordinary people want."

I have been on a very difficult journey the past seventeen months, but now I understand who this man Bernardin was and why I was so drawn to him. This was a man who actually put on Christ in his own life. In this man, Bernardin, we experienced the transcendent—we experienced our God. □

Ellen Gaynor, O.P., M.D., *is associate professor of medicine at the Stritch School of Medicine, Loyola University. This article is based on a reflection she gave at Holy Name Cathedral during Cardinal Joseph Bernardin's wake.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Index to Volume CXXIII

January 12, 1996, to December 20, 1996

Articles and Poetry

Alma, Nasira ....A Lamb in Lion Time: a poem 2:13 Ja 26
Anderson, Chris....Life & death at a distance 5:31 Mr 8
Antonucci, Emil ....A journey with Robert Lax 8:15 Ap 19
Barone, Patricia ....The Glorified Body: a poem 6:14 Mr 22
Baumann, Paul ....Flytes of fancy 2:6 Ja 26
Where's Papa? 13:6 Jl 12
Beabout, Gregory R. ....Catholic wins 19:9 O 11
Bergonzi, Bernard ....Who's Tony Blair? 14:9 Ag 16
Critics' choices for Christmas 21:28 D 6
Bernstein, Mark F. ....Oklahoma City: Ground zero 2:31 Ja 26
Buell, John ....Getting it backwards 18:10 O 25
Is family leave enough? 22:7 D 20
Byrne, Katharine ....Not all books are created equal 10:14 My 17
Sounds of summer 13:31 Jl 12
Cadnum, Michael
....The Centrifugal Force Ride: a poem 12:14 Je 14
Cahill, Lisa Sowle ....Authority, priesthood, women 2:14 Ja 26
Callahan, Daniel ....Dawson up close 7:20 Ap 5
Callahan, David....Whose story will win? 18:9 O 25
Callahan, Sidney....What we see, we do 1:6 Ja 12
Is black white? 3:6 Fe 9
The nuptial body 3:7 Mr 8
A mother's death 10:7 My 17
Dear Mr. Clinton 14:6 Ag 16
Let's talk 16:8 S 27
Death's fearful curse 18:6 O 25
The capital that counts 20:7 N 22
The benevolence of babies 22:11 D 20
Candaele, Kelly ....Labor's growing pains 22:9 D 20
Carlin, David R., Jr. ....Ordaining women is rational 1:7 Ja 12
Teaching values in school 3:7 Fe 9
Including voters out 6:7 Mr22
Why Clinton will lose 8:7 Ap 19
Face it, we've lost 10:8 My 17
Microscopic rights 12:8 Je 14
Moving up the ladder 14:7 Ag 16
Red Bob 16:6 S 27
Taking liberties 18:8 O 25
Democracy in decline 21:6 D 6
Carlin, Kathleen....You become what you wear 11:31 Je 1
Coles, Robert ....Dorothy Day: Neocon saint? 1:10 Ja 12
Shusaku Endo 19:7 N 8
Collins, Timothy S.
....Churches, schools, survival, & money 15:26 S 13
Cooper, Rand Richards....The dignity of helplessness 18:12 O 25
Coriden, James A.
....Even in Lincoln, doubtful laws don't apply 8:6 Ap 19
Crowe, Marian E. ....The annulment game 15:13 S 13
Curran, Charles E. ....Two traditions 17:11 O 11
Deal, Kathleen Gunton....To Be Water: a poem 1:17 Ja 12
Deen, Rosemary ....Critics' choices for Christmas 21:27 D 6
de Vito, E.B. ....Tints and Shadings: a poem 4:10 Fe 23
Dionne, E.J. ....The era of 'big' government 4:11 Fe 23
DiSpoldo, Nick ....Three-strikes laws 12:10 Je 14
Douglas, Mary....A modest proposal 12:12 Je 14
Dreier, Peter....Bob Dole on socialism 11:14 Je 1
Labor's growing pains 22:9 D 20
Egan, Robert J. ....Can universities be Catholic? 7:11 Ap 5
Ferkiss, Victor....Green with disgust 14: 8 Ag 16
Feuerherd, Peter....This toll's for theee 17:31 O 11
Not your momma 18:31 O 25
Pulpit politicking 21:9 D 6
Filicchia, Ralph....A Buchananite speaks 6:9 Mr 22
Ford, John T. ....Authority, priesthood, women 2:8 Ja 26
Franklin, Robert ....Conversation in black & white 4:9 Fe 23
Furlong, Tom....In the South Bronx: a poem 3:12 Fe 9
Gaffney, Edward McGlynn, Jr. ....Are all 'rats' equal? 8:8 Ap 19
Gaillardetz, Richard R.....Proclaiming the Catholic faith 3:14 Fe 9
Garvey, John ....Gender & priesthood 2:7 Ja 26
It's one universe 5:8 Mr 8
A Canticle for Leibowitz 7:7 Ap 5
Radio vs. the Internet 9:7 My 3
A typology of converts 11:6 Je 1
God & man on Mars 15:8 S 13
We are not alone 17:7 O 11
Henri Nouwen 19:6 N 8
Called to be saints 22:6 D 20
Gaynor, Ellen ....'You will die this week' 22:24 D 20
Gebhardt, John C. ....The real birth of affirmative action 3:31 Fe 9
Gleason, Philip
.....How Catholic is the Declaration of Independence? 5:11 Mr 8
Gonzalez, David....Critics' choices for Christmas 21:25 D 6
Grayson, George W. ....Mexico's crime wave 16:9 S 27
Hagen, John, Jr. ....Supreme folly 16:31 S 27
Harp, Jerry....At the Archabbey: a poem 5:14 Mr 8
Hart, William....Splitting Wood: a poem 20:18 N 22
Higgins, Edward....Eve's Body: a poem 15:14 S 13
Hogan, Francis X. ....Where 'Frontline' failed 4:6 Fe 23
Hoyt, Robert G. ....O'Connor on Quinn 15:7 S 13
Johnson, Bud ....Not a good bet 9:31 My 3
Johnson, Elizabeth ....Authority, priesthood, women 2:11 Ja 26
Jordan, Patrick ....Dorothy Day: Neocon saint? 1: 10 Ja 12
O Jerusalem 6:8 Mr 22
The state of Haiti 9:10 My 3
Joyce, James F. ....Madness in Monrovia 11:9 Je 1
Joyce, John T. ....I can't back Clinton 13:8 Jl 12
Kacian, Jim ....Mortality: a poem 18:14 O 25
Kane, Kevin....The second time around 15:11 S 13
Keen, Suzanne....Catching the heart off guard 10:10 My 17
Kelly, Kevin ....Leave it to the states 3:11 Fe 9
A minimal gesture 11:8 Je 1
Kelly, Mary Pat....The peace crusade 1:8 Ja 12
From Zagreb to Mostar 3: 9 Fe 9
Holding out for hope 7:10 Ap 5
Kerr, Walter....Art on its own terms 19:31 N 8
King, Heather....One woman's journey 9:12 My 3
Serving the smelly poor 17:14 O 11
Kinsella, John ....'Imitamini Quod Tractatis': a poem 3:15 Fe 9
Kleinbard, David ....Iona: a poem 22:22 D 20
Mountain House: a poem 22:22 D 20
No Country for Old Men: a poem 22:22 D 20
Komonchak, Joseph A.
....Authority, priesthood, women 2:15 Ja 26
Lax, Robert ....On Seeing: a poem 13:2 Jl 12
Leege, David C. ....The Catholic vote in '96 16:11 S 27
Lewis, Steven ....Shooting Stars: a poem 14:17 Ag 16
Lodge, David ....Critics' choices for Christmas 21:20 D 6
Loxterkamp, David ....'Don't look back' 18:15 O 25
Luzzi, Joyce K. ....Dirty Windows: a poem 15:18 S 13
Maloney, Thomas N. ....Job wanted 7:15 Ap 5
Marciniak, Ed ....More than a roof 11:11 Je 1
Marsden, George ....The Protestant precedent 7:16 Ap 5
Martin, T.R....In pursuit of happiness 4:15 Fe 23
Mason, Alane Salierno ....The reconciliation of unbelief 6:11 Mr 22
Massaro, Thomas ....A welfare primer 12:16 Je 14
McCarthy, Abigail....The media vs. the people 4:8 Fe 23

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Digging for our roots 6:6 Mr22
Edmund S. Muskie 9:6 My 3
By the sweat of kids' brows 11:7 Je 1
All together now 13:7 Jl 12
A civil tongue 15:9 S 13
Fitzgerald at 100 17:6 O 11
It's payback time 20:6 N 22
McCloskey, Liz....Perspective on welfare 4:7 Fe 23
Maintaining distinctions 7:8 Ap 5
Feminist homemaker confesses 12:6 Je 14
McComish, Madeline....Where 'Frontline' failed 4:6 Fe 23
McWilliams, Wilson Carey ...The Republican candidate 8:11 Ap 19
Clinton's re-election 17:8 O 11
What we voted for 21:8 D 6
Morelli, Mark ....In her prime 7:46 Ap 5
Moses, Paul....'One of Us' 12:9 Je 14
Murphy, Francis X.....Authority, priesthood, women 2:18 Ja 26
Musbach, Tom ....Evangelical cinema 6:31 Mr 22
Norris, Kathleen.....Critics' choices for Christmas 21:21 D 6
Novak, Michael.....Authority, priesthood, women 2:12 Ja 26
O'Gara, Margaret.....Authority, priesthood, women 2:16 Ja 26
O'Shean, Seamus....Major blunder 8:9 Ap 19
Oberg, Robert J. .....Our Lady of Providence: a poem 18:17 O 25
Partridge, Dixie.....From the Shallows: a poem 15:30 S 13
Retrieval: a poem 15:30 S 13
This Burning: a poem 22:10 D 20
Piehl, Mel.....Dorothy Day: Neocon saint? 1:11 Ja 12
Platt, David K.....The cutting edge of memory 12:31 Je 14
Polkinghorne, John.....So finely tuned a universe 14:11 Ag 16
Prevost, Gary.....Nicaragua surprise 9:9 My 3
Quinn, John R. .....The exercise of the primacy 13:11 Jl 12
Ranly, Ernest W.....Where does the time go? 1:30 Ja 12
Raymo, Chet .....Critics' choices for Christmas 21:29 D 6
Renz, Christopher J. .....Writing Lessons (III): a poem 11:12 Je 1
Russello, Gerald J.....Christopher Dawson 7:19 Ap 5
Ryan, Jerry.....Twice on Sundays 1:12 Ja 12
Sabbah, Michel .....The church of Jerusalem 1:14 Ja 12
Sayers, Valerie .....Critics' choices for Christmas 21:24 D 6
Schilling, Timothy P. .....Channel-ing 7:18 Ap 5
Notes to a student 7:18 Ap 5
Schultz, Valerie.....Toasting rye bread 10:30 My 17
A little cello music 21:31 D 6
Schwartz, Jack.....Critics' choices for Christmas 21:22 D 6
Senser, Robert A.....Who is Wei Jingsheng? 5:9 Mr 8
Shannon, Thomas A. .....Physician-assisted suicide 11:16 Je 1
Shekleton, John .....Homosexuality & the priesthood 20:15 N 22
Steinfels, Margaret O'Brien
.....Cardinal Joseph Bernardin's press conference 15:6 S 13
A parallel account 16:17 S 27
How the Vatican works: an interview 21:11 D 6
Steinfels, Peter .....The pollsters look at U.S. Catholics 15:16 S 13
Sweetser, Thomas P. .....Rx for ailing Catholics 15:20 S 13
Thompson, Cliff.....Race & anger 4:31 Fe 23
Thorp, Barbara .....Where 'Frontline' failed 4:6 Fe 23
Todd, David Y.....A very high pop-up 15:46 S 13
Treacy, Ann O'Brien .....Time stops 8:31 Ap 19
Uebbing, James .....The poet who fell off the map 8:13 Ap 19
van Beeck, Frans Jozef .....One God 6:15 Mr 22
Varga, Michael.....'Waiter!' 14:31 Ag 16
Warshaw, Peter.....Anaximenes: a poem 14:12 Ag 16
Give Yourself to Poetry: a poem 7:14 Ap 5
Westerfield, Nancy G.
.....Emily Dickinson Taking the Train: a poem 17:16 O 11
Take a hike 20:31 N 22
Wheeler, Edward T.....Ahoy! 19:9 N 8
Wilson, Robert W. .....Structure matters 15:24 S 13
Woodward, Kenneth L. .....Gender & religion 20:9 N22

Book Reviews

Abolition of Marriage, The:
By Maggie Gallagher.....Barbara Dafoe Whitehead 10:18 My 17
An Accidental Autobiography:
By Barbara Grizzuti Harrison .....Emil Antonucci 15:31 S 13
Active Faith:
By Ralph Reed .....R. Scott Appleby 16:23 S 27
Albert Speer:
By Gitta Sereny.....Donald H. Vish 4:22 Fe 23
All God's Children:
By Fox Butterfield .....Jean Bethke Elahtain 8:22 Ap 19
American Exceptionalism:
By Seymour Martin Lipset .....Thomas Massaro 15:38 S 13
Am I a Murderer?:
By Catel Perechodnik .....Harry James Cargas 13:26 Jl 12
An American Requiem:
By James Carroll.....James Uebbing 13:25 Jl 12
Angela's Ashes:
By Frank McCourt.....Thomas Deignan 19:26 N 8
Auden:
By Richard Davenport-Hines.....Celia Wren 17:23 O 11
Being Right:
Edited by Mary Jo Weaver and R. Scott Appleby
.....Patrick Allitt 1:23 Ja 12
A Book that Was Lost and Other Stories:
By S.Y. Agnon .....Carolyn Cohen 7:36 Ap 5
Books and Readers in the Early Church:
By Harry Y. Gamble .....Lawrence S. Cunningham 7:41 Ap 5
Boston Bohemia, 1881-1900: Ralph Adams Cram:
By Douglass Shand-Tucci .....Joseph W. Goetz 5:23 Mr 8
Brain Fever:
By Valerie Sayers.....Alice McDermott 11:20 Je 1
Breaking the News:
By James Fallows .....Raymond A. Schroth 17:27 O 11
Byzantium: The Decline and Fall:
By John Julius Norwich.....Carl L. Bankston III 9:21 My 3
Camaldoli:
By Lino Vigilucci.....Lawrence S. Cunningham 4:26 Fe 23
Catholic Church and Anti-Semitism, The:
By Ronald Modras .....Eugene J. Fisher 7:35 Ap 5
Changing Witness:
By Michael Warner .....Timothy A. Byrnes 11:22 Je 1
Chekhov's Plays:
By Richard Gilman .....Celia Wren 9:18 My 3
Christology:
By Gerald O'Collins.....Robert P. Imbelli 2:25 Ja 26
City Life:
By Witold Rybczynski.....Paul Elie 4:19 Fe 23
Clay Vessels and Other Poems:
By John McNamee .....Lawrence S. Cunningham 9:27 My 3
Cloister Walk, The:
By Kathleen Norris .....Lawrence S. Cunningham 10:26 My 17
Common Values:
By Sissela Bok .....David McCabe 12:26 Je 14
Consumer Rites:
By Leigh Eric Schmidt.....Michele Dillon 5:25 Mr 8
Contending with Modernity:
By Philip Gleason.....Richard Liddy 12:22 Je 14
Cost of Catholic Parishes and Schools, The:
By Joseph Claude Harris.....Timothy S. Collins 15:26 S 13
Crucifixion of Jesus, The:
By Gerard S. Sloyan.....Lawrence S. Cunningham 7:40 Ap 5
Cyril Connolly:
By Clive Fisher .....Robert Murray Davis 12:28 Je 14
Dancing after Hours:
By Andre Dubus.....Neal Dolan 10:24 My 17
Democracy's Discontent:
By Michael J. Sandel.....R. Bruce Douglass 20:26 N 22
Diaries of Dawn Powell, The:
Edited and with an introduction by Tim Page
.....Suzanne Keen 4:24 Fe 23
Domers:
By Kevin Coyne.....Mary Lee Freeman 1:24 Ja 12
Domestication of Transcendence, The:
By William C. Placher.....Luke Timothy Johnson 22:18 D 20
Dubious Conceptions:
By Kristin Luker.....Barbara Dafoe Whitehead 16:25 S 27
Eastern Christian Worlds:
By Mahmound Zibawi.....Rembert G. Weakland 11:24 Je 1

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

East to America:
By Elaine H. Kim and Eui-Young Yu
.....Heather King 15:34 S 13
Ecclesiology of Karl Rahner, The:
By Richard Lennan .....Dennis M. Doyle 5:26 Mr 8
Electronic Republic, The:
By Lawrence Grossman .....Eugene McCarraher 11:25 Je 1
Embodying Forgiveness:
By L. Gregory Jones .....Lisa Sowle Cahill 5:29 Mr 8
End of Education, The:
By Neil Postman .....Clare Collins 7:30 Ap 5
Evangelicalism and the Future of Christianity:
By Alistair McGrath .....Lawrence S. Cunningham 1:29 Ja 12
"Feminism Is Not the Story of My Life":
By Elizabeth Fox-Genovese
.....Margaret O'Brien Steinfels 6:24 Mr 22
Flaming Corsage, The:
By William Kennedy.....Daniel M. Murtaugh 15:36 S 13
Flow of Flesh, Reach of Spirit:
By Willis Elliott .....Lawrence S. Cunningham 9:28 My 3
French School of Spirituality, The:
By Raymond Deville .....Lawrence S. Cunningham 4:28 Fe 23
From the Angel's Blackboard:
By Fulton J. Sheen.....Michael O. Garvey 2:21 Ja 26
Global Village or Global Pillage:
By Tim Costello .....John Buell 1:22 Ja 12
God Owes Us Nothing:
By Leszek Kolakowski.....Dennis O'Brien 9:22 My 3
God's Chinese Son:
By Jonathan Spence.....Nicholas R. Clifford 14:24 Ag 16
Grant Us Courage:
By Randall Balmer .....Martin E. Marty 15:32 S 13
Guests in Their Own House:
By Carmel McEnroy .....Lawrence S. Cunningham 16:29 S 27
Handbook of Catholic Theology:
Edited by Wolfgang Beinert and Francis Schüssler
Fiorenza .....Joseph A. Komonchak 2:23 Ja 26
Haiti, History, and the Gods:
By Joan Dayan .....John P. Hogan 18:27 O 25
HarperCollins Encyclopedia of Catholicism, The:
Edited by Richard P. McBrien
.....Joseph A. Komonchak 2:23 Ja 26
History of Vatican II, Vol. I:
By Guiseppe Alberigo and Joseph A. Komonchak
.....Francis X. Murphy 15:33 S 13
In Good Company:
By Stanley Hauerwas.....Patrick Jordan 3:24 Fe 9
In Search of Mary:
By Sally Cunneen.....Lawrence S. Cunningham 20:20 N 22
In the Shadow of War:
By Michael S. Sherry.....R. Scott Appleby 14:27 Ag 16
Indigenous Responses to Western Christianity:
Edited by Steven Kaplan
.....Lawrence S. Cunningham 11:29 Je 1
Inheritance, The:
By Samuel G. Freedman
.....Margaret O'Brien Steinfels 16:17 S 27
Inside the Vatican:
By Thomas J. Reese .....Daniel F. Hoye 21:14 D 6
Integrity:
By Stephen L. Carter.....Don Wycliff 10:22 My 17
International Style, The:
By Henry-Russell Hitchcock and Philip Johnson
.....Christopher Thomas 15:40 S 13
Jesuits: A Multibiography:
By Jean Lacouture.....Ron Hansen 5:21 Mr 8
Jihad vs. McWorld:
By Benjamin R. Barber.....Paul E. Sigmund 8:26 Ap 19
Judgment and Grace in Dixie:
By Charles Reagan Wilson.....Jason Berry 20:24 N 22
Karski:
By E. Thomas Wood and Stanislaw M. Jankowski
.....Eugene J. Fisher 7:35 Ap 5
Keeping Together in Time:
By William H. McNeill .....Robert N. Bellah 17:19 O 11
Laity, American & Catholic:
By William V. D'Antonio, James D. Davidson, Dean
R. Hoge, and Ruth A. Wallace .....Peter Steinfels 15:16 S 13
Lewis Carroll: A Biography:
By Morton N. Cohen .....Robert Murray Davis 8:24 Ap 19
Liberation Theologies: The Global Pursuit of Justice:
By Alfred T. Hennelly .....Lawrence S. Cunningham 4:28 Fe 23
Life of the Holy Hildegard, The:
Translated by James McGrath
.....Lawrence S. Cunningham 4:27 Fe 23
Living and the Dead, The:
By Paul Hendrickson .....James J. Uebbing 19:28 N 8
Living between Worlds:
By Philip Sheldrake .....Lawrence S. Cunningham 1:28 Ja 12
Living in the Margins:
By Terry A. Veling.....Lawrence S. Cunningham 11:28 Je 1
Living Machines:
By E. Michael Jones.....Christopher Thomas 15:40 S 13
Living Strings:
By Michael Whelan.....Lawrence S. Cunningham 16:29 S 27
Lost City, The:
By Alan Ehrenhalt .....John T. McGreevy 8:20 Ap 19
Madeleine Delbrel: A Life beyond Boundaries:
By Charles F. Mann .....Lawrence S. Cunningham 9:27 My 3
Manhattan, When I Was Young:
By Mary Cantwell .....Madeline Marget 7:32 Ap 5
Manufactured Crisis, The:
By David C. Berliner and Bruce J. Biddle
.....Philip G. Altbach 7:33 Ap 5
Mary through the Centuries:
By Jaroslav Pelikan .....Sara Maitland 19:19 N 8
Master of Death:
By Michael Camille.....F. González-Crussi 18:25 O 25
Material Christianity:
By Colleen McDannell .....Michele Dillon 5:25 Mr 8
Miles to Go:
By Daniel Patrick Moynihan.....Alan Wolfe 19:17 N 8
Mississippi:
By Anthony Walton.....Robert Coles 10:20 My 17
Modern American Memoirs:
Edited by Annie Dillard and Cort Conley
.....Madeline Marget 7:32 Ap 5
Moor's Last Sigh, The:
By Salman Rushdie.....Sara Maitland 3:23 Fe 9
Muggeridge: The Biography:
By Richard Ingrams.....Robert Murray Davis 12:28 Je 14
Multicultural Church, The:
Edited by William Cenkner
.....Lawrence S. Cunningham 11:27 Je 1
Music of Silence, The:
By David Steindl-Rast .....Lawrence S. Cunningham 4:26 Fe 23
My American Journey:
By Colin L. Powell with Joseph E. Persico
.....Don Wycliff 1:20 Ja 12
Mysticism: Buddhism and Christian:
By Paul Mommaers and Jan Van Bragt
.....Lawrence S. Cunningham 4:26 Fe 23
Notes from a Wayfarer:
By Helmut Thielicke.....Lawrence S. Cunningham 1:27 Ja 12
On Naming the Present:
By David Tracy .....Lawrence S. Cunningham 11:28 Je 1
Our Hope for Years to Come:
By Micah Marty and Martin Marty
.....Lawrence S. Cunningham 9:28 My 3
Oxford Book of Twentieth-Century Ghost Stories, The:
Edited by Michael Cox.....Celia Wren 22:20 D 20
Oxford History of the Prison, The:
Edited by Norval Morris and David J. Rothman
.....Charles R. Morris 18:21 O 25
Parish Boundaries:
By John T. McGreevy.....Don Wycliff 13:23 Jl 12
Peace behind Bars:
By John Dear.....Lawrence S. Cunningham 6:27 Mr 22

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

People's Church, The:
By Gary MacEoin.....Lawrence S. Cunningham 11:27 Je 1
Poets' Book of Psalms:
Edited and compiled by Laurance Wieder
.....Ralph Thibodeau 4:25 Fe 23
Poor Richard's Principle:
By Robert Wuthnow .....Richard Madsen 22:16 D 20
Possible Lives:
By Mike Rose .....Philip G. Altbach 7:33 Ap 5
Power, Gender, and Christian Mysticism:
By Grace Jantzen.....Lawrence S. Cunningham 20:29 N 22
Quarks, Chaos & Christianity:
By John Polkinghorne .....Edward T. Oakes 14:23 Ag 16
Real Jesus, The:
By Luke Timothy Johnson.....Robert L. Wilken 5:19 Mr 8
Readings in Modern Theology: Britain & America:
Edited by Robin Gill.....Lawrence S. Cunningham 16:27 S 27
Reason to Believe:
By Mario Cuomo.....James Duffy 4:21 Fe 23
Reinventing the American People:
Edited by Robert Royal .....Patrick J. Deneen 9:25 My 3
Right Thinking and Sacred Oratory in Counter-Reformation Rome:
By Frederick J. McGinness
.....Lawrence S. Cunningham 7:42 Ap 5
Rise of the Imperial Self, The:
By Ronald William Dworkin .....Thomas Massaro 15:38 S 13
Sacred Identity:
By Jane Kopas.....Lawrence S. Cunningham 6:28 Mr 22
Same Places, Same Things:
By Tim Gautreaux .....Rand Richards Cooper 19:24 N 8
Sands of the Well:
By Denise Levertov .....Harold Isbell 22:23 D 20
Scandal of Pleasure, The:
By Wendy Steiner.....Alan Wolfe 7:28 Ap 5
Seedbeds of Virtue:
Edited by Mary Ann Glendon and David Blankenhorn .....David McCabe 12:26 Je 14
Seeing and Believing:
By Margaret R. Miles .....Michael O. Garvey 18:22 O 25
Serene Compassion:
By Denise Lardner Carmody and John Tully Carmody .....Lawrence S. Cunningham 16:27 S 27
Serpent on the Rock:
By Alice Thomas Ellis .....Paul Baumann 14:26 Ag 16
Sexuality and Catholicism:
By Thomas C. Fox .....James R. Kelly 1:25 Ja 12
Shadow Man, The:
By Mary Gordon .....Sara Maitland 10:17 My 17
Should We Burn Babar?:
By Herbert Kohl.....Clare Collins 7:30 Ap 5
Sin and Censorship:
By Frank Walsh .....Michael O. Garvey 18:22 O 25
Sisters in Arms:
By Jo Ann Kay McNamara
.....Lawrence S. Cunningham 20:28 N 22
Sky over El Nido:
By C. M. Mayo .....David Toolan 17:25 O 11
Soldiers of Christ:
Edited by Thomas F.X. Noble and Thomas Head
.....Lawrence S. Cunningham 6:27 Mr 22
South and Meso-American Native Spirituality:
Edited by Gary H. Gossen in collaboration with Miguel Leon-Portilla .....Jacqueline Bell Mosio 8:27 Ap 19
Spiritual Exercises Based on Paul's Letter to the Romans:
By Joseph A. Fitzmyer
.....Lawrence S. Cunningham 7:40 Ap 5
Statement, The:
By Brian Moore.....J. V. Long 18:24 O 25
Still Life with Rice:
By Helie Lee.....Heather King 15:34 S 13
Studying the Life of Saint Francis of Assisi:
By William R. Hugo .....Lawrence S. Cunningham 16:28 S 27
Thank You, Saint Jude:
By Robert A. Orsi .....James T. Fisher 19:14 N 8
Top Heavy:
By Edward N. Wolff .....John Buell 1:22 Ja 12
Treasury of Catholic Wisdom, The:
Edited by John A. Handon.....Michael O. Garvey 2:21 Ja 26
True Prayer:
By Kenneth Leech .....Lawrence S. Cunningham 9:29 My 3
Twentieth Century Dictionary of Religious Biography:
Edited by J. W. Douglas
.....Lawrence S. Cunningham 1:27 Ja 12
Twilight of Common Dreams, The:
By Todd Gitlin .....Elizabeth Fox-Genovese 6:22 Mr 22
Unconsoled, The:
By Kazuo Ishiguro .....Linda Simon 6:25 Mr 22
A Vision Betrayed:
By Andrew C. Ross.....Lawrence S. Cunningham 6:28 Mr 22
Visionaries:
By William A. Christian, Jr.....John T. McGreevy 20:23 N 22
Visions and Longings:
Edited by Monica Furlong
.....Lawrence S. Cunningham 20:28 N 22
Voice of the People, The:
By James S. Fishkin .....Timothy A. Byrnes 9:24 My 3
Vulnerable Child, The:
By Richard Weissbourd
.....Barbara Dafoe Whitehead 10:18 My 17
Weight of the Yen, The:
By R. Taggart Murphy.....John Buell 9:19 My 3
What Are They Saying about Unbelief?:
By Michael Paul Gallagher
.....Lawrence S. Cunningham 1:28 Ja 12
What Can We Learn from the East?:
By Beatrice Bruteau .....Lawrence S. Cunningham 4:27 Fe 23
What Comes Next:
By James P. Pinkerton .....Eugene McCarraher 11:25 Je 1
When Work Disappears:
By William Julius Wilson.....Don Wycliff 19:21 N 8
Why Should Jews Survive?:
By Michael Goldberg.....Jack Schwartz 2:27 Ja 26
Woman Who Walked into Doors, The:
By Roddy Doyle.....Suzanne Keen 17:21 O 11
Writing Home:
By Alan Bennett.....Edward T. Wheeler 7: 38 Ap 5
Yellow Admiral, The:
By Patrick O'Brian.....Edward T. Wheeler 19:9 N 8

Index of Principal Subjects in Articles, Editorials, and Letters

Abortion, 2:5 Ja 26; 4:5 Fe 23; 7:4 Ap 5; 8:5 Ap 19; 9:5 My 3; 9:12 My 3; 11:30 Je 1; 12:2 Je 14; 12:4 Je 14; 14:28 Ag 16; 18:4 O 25; 18:28 O 25
Abrams, Elliott, 12:5 Je 14
Adams, Gerry, 7:10 Ap 5
Affirmative action, 3:31 Fe 9; 6:4 Mr 22
African-Americans, 4:9 Fe 23; 4:31 Fe 23
AIDS, 6:11 Mr 22
Alleva, Richard, 3:4 Fe 9; 3:25 Fe 9; 7:4 Ap 5; 22:4 D 20
American Enterprise, 1:10 Ja 12
An American Requiem, 15:43 S 13; 15:44 S 13
Animal Farm, 10:14 My 17
Anti-Semitism, 13:6 Jl 12
Anxiety, 22:11 D 20
Arafat, Yasir, 17:5 O 11
Association for the Rights of Catholics in the Church, 15:6 S 13
Babies, 22:11 D 20
Baseball, 15:46 S 13
Baum, William, 17:7 O 11
Beezer, Judge Robert R., 7:6 Ap 5
Bernardin, Joseph, 15:6 S 13; 15:6 S 13; 16:2 S 27; 16:8 S 27; 18:28 O 25; 21:5 D 6; 22:5 D 20; 22:24 D 20
Bevilacqua, Anthony, 15:5 S 13
Bible, 17:17 O 11;18:19 O 25; 18:30 O 25
Blair, Tony, 14:9 Ag 16
Bosnia, 1:5 Ja 12; 1:8 Ja 12; 3:9 Fe 9; 12:6 Je 14;

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

16:6 S 27
British Labour party, 14:9 Ag 16
Brideshead Revisited, 2:6 Ja 26
Bruskewitz, Bishop Fabian, 8:6 Ap 19; 10:4 My 17
Buchanan, Patrick, 5:5 Mr 8; 6:7 Mr 22; 6:9 Mr 22; 8:2 Ap 19; 8:4 Ap 19
Call to Action 15:6 S 13
'Called to Be Catholic,' 15:5 S 13; 16:2 S 27; 16:8 S 27; 22:5 D 20
Cameron, J.M., 5:6 Mr 8
Campaign '96, 3:5 Fe 9; 4:11 Fe 23; 5:5 Mr 8; 6:7 Mr 22; 6:9 Mr 22; 8:4 Ap 19; 8:7 Ap 19; 8:11 Ap 19; 11:2 Je 1; 11:4 Je 1; 11:5 Je 1; 11:8 Je 1; 12:5 Je 14; 12:6 Je 14; 14:6 Ag 16; 14:8 Ag 16; 15:2 S 13; 16:2 S 27; 16:4 S 27; 16:5 S 27; 16:6 S 27;16:11 S 27; 17:8 O 11; 17:9 O 11; 17:31 O 11; 18:4 O 25; 18:5 O 25; 18:9 O 25; 18:10 O 25; 20:5 N 22; 21:8 D 6; 21:9 D 6; 22:2 D 20; 22:7 D 20; 22:9 D 20
A Canticle for Leibowitz, 7:7 Ap 5; 14:28 Ag 16
Carlin, David R., Jr., 1:29 Ja 12; 21:4 D 6
Casey, Robert, 15:5 S 13
Catechism of the Catholic Church, The, 13:11 Jl 12; 14:2 Au 16; 17:30 O 11
Catholic church/Catholicism, and
abortion, 4:5 Fe 23; 4:6 Fe 23; 9:12 My 3
AIDS, 6:11 Mr 22
America, 5:11 Mr8; 8:2 Ap 19; 15:5 S 13; 15:16 S 13; 16:2 S 27; 16:5 S 27; 16:8 S 27; 16:11 S 27; 16:17 S 27; 18:30 O 25; 19: 4 N 8; 20:6 N 22
annulments, 15:13 S 13; 17:2 O 11; 17:4 O 11; 17:29 O 11; 18:29 O25
apostolic succession, 21:11 D 6
bishops, 8:6 Ap 19; 9:6 My 3; 13:11 Jl 12; 14:2 Ag 16; 15:7 S 13; 17:2 O 11; 21:11 D 6
cardinals, 12:12 Je 14; 13:30 Jl 12; 15:4 S 13; 15:5 S 13; 21:11 D 6
celibacy, 15:7 S 13; 18:29 O 25
Commonweal, 15:5 S 13
Congregation for the Doctrine of the Faith, 2:15 Ja 26; 21:11 D 6
culture, 7:19 Ap 5; 10:8 My 17; 11:2 Je 1; 13:2 Jl 12; 15:16 S 13; 19:31 N 8
curia, reform: 13:5 Jl 12; 13:11 Jl 12; 14:2 Ag 16; 17:2 O 11; 21:11 D 6
diocesan pastoral council, 15:24 S 13
dissent, 2:11 Ja 26; 3:14 Fe 9; 8:30 Ap 19; 14:2 Ag 16; 15:5 S 13; 17:11 O 11
ecumenism, 1:14 Ja 12; 13:11 Jl 12
education, 7:11 Ap 5; 7:15 Ap 5; 7:16 Ap 5; 7:18 Ap 5; 9:2 My 3; 9:4 My 3; 15:16 S 13; 15:26 S 13
eucharistic presence, 15:16 S 13
euthanasia, 6:5 Mr 22; 21:2 D 6
Evangelium vitae, 17:11 O 11; 20:4 N 22
excommunication, 8:6 Ap 19; 10:4 My 17
finances, 15:26 S 13; 21:11 D 6
Holy Land, 1:14 Ja 12; 6:8 Mr 22
homosexuality, 6:11 Mr 22; 8:30 Ap 19; 17:11 O 11; 20:15 N 22; 22:2 D 20
identity, 7:11 Ap 5; 7:15 Ap 5; 7:16 Ap 5; 7:19 Ap 5; 9:2 My 3; 15:5 S 13; 15:16 S 13
inclusive language, 2:4 Ja 26; 7:45 Ap 5
infallibility, 1:2 Ja12; 1:4 Ja 12; 2:8 Ja 26; 2:11 Ja 26; 2:15, Ja 26; 2:16 Ja 26; 2:18 Ja 26; 6:29 Mr 22; 7:43 Ap 5
laity and the life of faith, 15:5 S 13; 15:11 S 13; 15:13 S 13; 15:15 S 13; 15:20 S 13; 15:24 S 13; 15:26 S 13; 18:30 O 25; 19:4 N 8; 19:29 N 8
liturgy, 1:12 Ja 12; 2:4 Ja 26
marriage, 15:11 S 13; 15:13 S 13; 17:2 O 11; 17:4 O 11; 17:29 O 11; 18:29 O 25
married priests, 15:7 S 13; 18:29 O 25
media, 15:5 S 13
nuns, 20:6 N 22
Ordinatio sacerdotalis, 2:14 Ja 26; 2:15 Ja 26; 4:29 Fe 23
ordination of women, 1:2 Ja 12; 1:7 Ja 12; 2:7 Ja 26; 2:11 Ja 26; 2:13 Ja 26; 2:16 Ja 26; 2:18 Ja 26; 3:6 Fe 9; 4:2 Fe 23; 5:7 Mr 8; 7:43 Ap 5; 7:44 Ap 5; 8:29 Ap 19; 12:12 Je 14; 12:30 Je 14; 15:4 S 13; 15:5 S 13; 20:9 N 22
papal authority, 1:2 Ja 12; 1:4 Ja 12; 2:8 Ja 26; 2:11 Ja 26; 17:11 O 11
parish renewal, 15:20 S 13; 15:26 S 13; 18:30 O 25; 19:29 N 8
pastoral ministry, 3:14 Fe 9; 5:4 Mr 8; 7:18 Ap 5
perpetual adoration, 8:31 Ap 19; 11:2 Je 1
politics, 12:16 Je 14; 16:5 S 27; 16:11 S 27; 16:17 S 27; 21:9 D 6
Pope John Paul II, 13:5,. Jl 12; 13:11 Jl 12; 14: Ag 16; 14:4 Ag 16; 17:11 O 11; 20:4 N 22; 21:11 D 6
popular culture, 12:9 Je 14
preaching, 3:14 Fe 9; 12:30 Je 14
priesthood, 2:12 Ja 26; 20:15 N 22; 22:2 D 20
schools, 7:5 Ap 5; 9:2 My 3
social issues, 12:16 Je 14
social teaching, 12:16 Je 14; 17:9 O 11; 17:11 O 11
subsidiarity, 13:11 Jl 12; 14:2 Ag 16; 17:9 O 11
Syllabus of Errors, 1:4 Ja 12
teaching authority, 2:8 Ja 26; 2:11 Ja 26; 2:14 Ja 26; 3:6 Fe 9; 3:14 Fe 9; 4:4 Fe 23; 4:29 Fe 23; 17:11 O 11
tradition: 18:28 O 25
universities, 7:11 Ap 5; 7:15 Ap 5; 7:16 Ap 5; 9:2 My 3; 9:4 My 3
Ut unum sint, 13:11 Jl 12
Vatican II, 13:11 Jl 12; 21:11 D 6
welfare, 12:16 Je 14
women, 2:14 Ja 26; 12:12 Je 14; 13:30 Jl 12; 15:4 S 13; 20:9 N 22
Catholic Campaign for America, 15:6 S 13
Catholic Common Ground Initiative, The, 15:5 S 13; 16:8 S 27; 18:28 O 25; 19:4 N 8; 21:5 D 6; 22:5 D 20
Catholic League for Religious and Civil Rights, 12:10 Je 14; 21:9 D 6
Catholic vote, 16:5 S 27; 16:11 S 27; 16:17 S 27; 17:9 O 11; 19:4 N 8; 21:9 D 6
Catholic Worker, 11:14 O 11; 20:4 N 22
Catholicism, 9:6 My 3; 11:4 Je 1
Catholics for a Free Choice, 15:5 S 13
Changing Witness: Catholic Bishops and Public Policy, 1917-94, 11:22 Je 1; 13:4 Jl 12
Channel, 7:18 Ap 5; 9:30 My 3
Chicago, 11:11 Je 1; 14:30 Ag 16; 21:5 D 6
Child labor, 11:7 Je 1
China, 5:9 Mr 8; 7:44 Ap 5; 12:6 Je 14
Christian Coalition, 16:21 S 27; 19:4 N 8
Church & state, 5:8 Mr 8; 5:11 Mr 8; 8:2 Ap 19; 21:9 D 6
Clinton, administration, 1:8 Ja 12; 3:5 Fe 9; 7:10 Ap 5; 8:5 Ap 19; 8:7 Ap 19; 8:11 Ap 19; 9:5 My 3; 11:4 Je 1; 12:2 Je 14; 12:4 Je 14; 12:5 Je 14; 14:5 Ag 16; 14:6 Ag 16; 14:8 Ag 16; 14:28 Ag 16; 15:2 S 13; 16:2 S 27; 16:4 S 27; 16:5 S 27; 16:11 S 27; 17:8 O 11; 17:9 O 11; 18:4 O 25; 18:5 O 25; 18:9 O 25; 20:5 N 22; 21:8 D 6; 22:2 D 20; 22:7 D 20
Cockayne's syndrome, 7:4 Ap 5
Coleman, James, 20:7 N 22
Commonweal , 3:6 Fe 9; 5:6 Mr 8; 6:2 Mr 22; 12:5 Je 14; 14:28 Ag 16; 15:6 S 13; 19:5 N 8; 22:4 D 20
Commonweal Associates, 3:26 Fe 9
Commonweal Endowment, 15:47 S 13; 16:32 S 27
Communism, 6:2 Mr 22
Confession, bugged, 12:5 Je 14
Conservatism, 4:11 Fe 23
Constitution, 12:8 Je 14
Contract with America, 4:11 Fe 23
Converts, 11:6 Je 1
Crime and punishment, 12:10 Je 14
Crisis, 15:6 S 13
Cuba, 12:5 Je 14
Dahmer, Jeffrey, 12:5 Je 14
Dawson, Christopher, 7:19 Ap 5; 7:20 Ap 5; 11:30 Je 1
Day, Dorothy, 1:10 Ja 12; 3:2 Fe 9; 16:30 S 27; 17:14 O 11; 18:18 O 25
Dead Man Walking, 4:17 Fe 23; 6:30 Mr 22; 6:31 Mr 22; 7:4 Ap 5
Death and dying, 5:31 Mr 8; 6:5 Mr 22; 6:11 Mr 22; 7:8 Ap 5; 11:16 Je 1; 14:31 Ag 16; 17:7 O 11; 18:6 O 25; 18:12 O 25; 18:15 O 25; 22:2 D 20; 22:4 D 20
Declaration of Independence, 5:11 Mr 8; 8:2 Ap 19
Deficit, 18:10 O 25; 20:5 N 22
Democrats, 6:7 Mr 22; 6:9 Mr 22; 8:7 Ap 19; 16:11 S 27; 18:4 O 25; 18:9 O 25; 21:8 D 6; 22:9 D 20
Donahue, Phil, 6:20 Mr 22
Dole, Robert, 8:7 Ap 19; 8:11 Ap 19; 11:14 Je 1; 12:5 Je 14; 14:6 Ag 16; 15:2 S 13; 16:2 S 27; 16:4 S 27; 16:5 S 27; 16:6 S 27; 16:11 S 27; 17:8 O 11; 18:4 O 25; 18:5 O 25; 18:9 O 25; 20:5 N 22; 21:8 D 6
Douglas, Mary, 13:30 Jl 14; 15:4 S 13; 17:2 O 11
Dubus, Andre, 13:4 Jl 12
Dulles, Avery, 22:5 D 20
Durbin, Dick, 17:9 O 11
Ecumenism, 1:12 Ja 12; 1:14 Ja 12
Education, 3:7 Fe 9; 7:5 Ap 5; 8:4 Ap 19; 9:2 My 3; 9:30 My 3; 16:4 S 27; 21:31 D 6
Endo, Shusaku, 19:7 N 8; 22:2 D 20
English, writing, 7:24 Ap 5; 10:28 My 17
Environment, 11:5 Je 1
Episcopal church, 7:8 Ap 5
Equality, 6:6 Mr 22; 14:7 Ag 16
Equal rights, 8:8 Ap 19; 10:4 My 19
Euthanasia, 6:5 Mr 22; 7:6 Ap 5; 7:8 Ap 5; 10:8 My 17; 11:16 Je 1; 12:8 Je 14; 16:4 S 27; 17:7 O 11; 18:6 O 25; 18:12 O 25
Ewer, William Norman, 3:2 Fe 9; 4:4 Fe 23
Faith, 14:11 Ag 16; 22:6 D 20
Fallows, James, 4:8 Fe 23
Family, 12:6 Je 14
Family Leave Act, The, 22:7 D 20
Farrakhan, Louis, 1:29 Ja 12
Fawkes, Guy, 19:6 N 8
Feminism, 9:12 My 3; 20:9 N 22
Fitzgerald, F. Scott, 17:6 O 11
Fraser, Antonia, 19:6 N 8
Freedom, 21:6 D 6
Friends, 10:30 My 17
Frisa, Daniel, 21:9 D 6
'Frontline,' 4:5 Fe 23; 4:6 Fe 23
Gaillardetz, Richard, 8:30 Ap 19

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Gambling, state-sponsored, 9:31 My 3
Gas tax, 11:5 Je 1
'Genesis,' 17:17 O 11; 18:19 O 25; 20:4 N 22
Gingrich, Newt, 3:2 Fe 9; 3:5 Fe 9; 4:11 Fe 23; 12:5 Je 14; 17:8 O 11; 20:5 N 22; 21:8 D 6
Glendon, Mary Ann, 15:5 S 13
God, 6:15 Mr 22; 14:11 Ag 16; 15:8 S 13
God's will, 10:7 My 17
Good and evil, 10:7 My 17; 22:11 D 20
Gooden, Dwight, 12:6 Je 14
Government, 3:11 Fe 9; 4:11 Fe 23
coverups, 22:4 D 20
Graham, Billy, 16:21 S 27
Haiti, 9:10 My 3
Health care, 1:2 Ja 12
Health insurance, 1:2 Ja 12
Heaney, Seamus, 7:10 Ap 5; 10:10 My 17
Hickey, James, 15:5 S 13
Higgins, George, 15:7 S 13
Holy Sepulchre, 8:8 Mr 22
Homeless, 11:31 Je 1
Homosexuality, 6:11 Mr 22; 20:15 N 22; 22:2 D 20
Honorius, Pope, 2:7 Ja 26; 6:29 Mr 22
Hume, John, 7:10 Ap 5
Illinois Senate race, 17:9 O 11; 19:4 N 8
In Search of Mary, 20:30 N 22; 21:2 D 6
Incarnation, 22:5 D 20; 22:6 D 20; 22:11 D 20
Internet, 9:7 My 3
Intifada, 17:5 O 11; 21:4 D 6
Iraq, 12:5 Je 14
Ireland, 7:10 Ap 5; 8:9 Ap 19; 10:28 My 17
Islam, 1:14 Ja 12; 6:15 Mr 22
Israel, 1:14 Ja 12; 12:5 Je 14; 14:5 Ag 16; 17:5 O 11; 21$ D 6
Jadot, Jean, 21:11 D 6
Jesus, 22:6 D 20; 22:11 D 20
Jesus Seminar, 8:2 Ap 19; 8:4 Ap 19
Jerusalem, 1:14 Ja 12; 6:8 Mr 22; 14:5 Ag 16; 17:5 O 11
Jobs, 16:30 S 27
Johnson, Elizabeth, 15:5 S 13
Joyce, John T., 15:2 S 13
Judaism, 6:15 Mr 22
Judicial legislation, 16:31 S 27; 18:8 O 25; 21:4 D 6
Keillor, Garrison, 17:6 O 11
Kevorkian, Jack, 17:7 O 11; 18:12 O 25
Komonchak, Joseph A., 4:30 Fe 23; 6:2 Mr 22
Labor, 2:4 Ja 26; 22:7 D 20; 22:9 D 20
unions, 13:8 Jl 12; 21:8 D 6; 22:9 D 20
Laity, American & Catholic, 19:4 N 8
Latin America, 9:9 My 3; 16:9 S 27
Law, Bernard, 4:5 Fe 23; 15:5 S 13
Lawyers, 18:8 O 25
Lax, Robert, 8:13 Ap 19; 8:15 Ap 19; 10:4 My 17; 13:2 Jl 12; 14:30 Ag 16
Lear, Norman, 15:9 S 13
Leaving Las Vegas, 4:17 Fe 23; 7:4 Ap 5
Lefever, Ernest, 15:9 S 13
Levittown, 3:31 Fe 9; 6:4 Mr 22
Lewis, C.S., 15:44 S 13
Liberalism and morality, 2:5 Ja 26
Liberia, 11:9 Je 1
Line, Mary-Dorothy, 12:2 Je 14; 12:4 Je 14; 14:28 Ag 16
List rental policy, 18:4 O 25
Lonergan, Bernard, 12:22 Je 14; 16:4 S 27
MacIntyre, Alisdair, 18:28 O 25
McBrien, Richard, 9:6 My 3; 11:4 Je 1
McCarthy, Abigail, 20:6 N 22
McCarthy, Carolyn, 21:9 D 6
McConnell, Frank, 3:25 Fe 9; 9:2 My 3
McCormick, Richard A., 4:30 Fe 23; 6:2 Mr 22
Major, John, 7:10 Ap 5; 8:9 Ap 19
Maniscalco, Francis J., 11:2 Je 1; 13:2 Jl 12; 13:4 Jl 12
A Marginal Jew, 8:2 Ap 19
Marriage, 15:11 S 13; 15:13 S 13; 20:31 N 22; 21:31 D 6
same-sex, 2:4 Ja 26;10:5 My 17; 13:28 Jl 12; 13:29 Jl 12
Mars, life on, 15:8 S 13
Media, 1:6 Ja 12; 4:8 Fe 23; 6:20 Mr 22; 6:31 Mr 22
Medicare, 3:11 Fe 9
Memory, 12:31 Je 14
Men, 18:31 O 25
Mexico, 16:9 S 27
Middle East, 14:5 Ag 16; 17:5 O 11
Miles, Jack, 12:5 Je 14
Millennium, 20:21 N 22
Miller, Walter M., Jr., 7:7 Ap 5
Minimum wage, 11:8 Je 1; 12:5 Je 14; 13:2 Jl 12
Ministry, 20:9 N 22
Monotheism, 6:15 Mr 22
Moor's Last Sigh, The, 7:4 Ap 5
Morris, Dick, 16:4 S 27
Moynihan, Daniel Patrick, 12:6 Je 14
Muggeridge, Malcolm, 9:4 My 3
'Murder on "Abortion Row,"' 4:5 Fe 23; 7:4 Ap 5
Muskie, Edmund S., 9:6 My 3
Myanmar, 12:5 Je 14
Nader, Ralph, 14:8 Ag 16; 16:2 S 27
National Catholic Reporter, 15:6 S 13; 15:16 S 13
National Labor Relations Board, 1:4 Ja 26
NATO, 1:5 Ja 12; 3:9 Fe 9
Netanyahu, Benjamin, 12:5 Je 14; 14:5 Ag 16; 17:5 O 11
New Ostrich Review, 3:32 Fe 9; 5:4 Mr 8; 8:29 Ap 19
New Yorker, 7:4 Ap 5
Nicaragua, 9:9 My 3
North, Oliver, 19:4 N 8
North Korea, 12:5 Je 14
Nouwen, Henri, 19:6 N 8
Novak, Michael, 4:4 Fe 23; 4:29 Fe 23; 5:7 Mr 8; 8:29 Ap 19; 12:30 Je 14; 15:5 S 13
Nuclear waste, 12:5 Je 14
Nuptial body, 2:13 Ja 26; 5:7 Mr 8
O'Brian, Patrick, 19:9 N 8
O'Connor, John, 15:7 S 13; 17:2 O 11; 17:30 O 11; 21:11 D 6
Oklahoma City bombing, 2:31 Ja 26
Orthodox Christianity, 1:12 Ja 12; 2:7 Ja 26
Orwell, George, 10:14 My 17
Osborne, Joan, 12:9 Je 12
Parish Boundaries, 15:4 S 13
Parker, Dorothy, 1:7 Ja 12; 3:2 Fe 9
Partial-birth abortion veto, 8:5 Ap 19; 9:5 My 3; 12:2 Je 14; 12:4 Je 14; 14:6 Ag 16; 14:28 Ag 16; 15:2 S 13; 16:2 S 27; 16:4 S 27; 18:28 O 25
Peace, 1:5 Ja 12; 1:8 Ja 12
Percy, Walker, 7:7 Ap 5
Perot, Ross 12:6 Je 14
PLO, 14:5 Ag 16
PMLA, 7:24 Ap 5; 9:2 My 3; 10:28 My 17; 13:30 Jl 12
Polkinghorne, John,14:11 Ag 16; 17:30 O 11
Polytheism, 6:15 Mr 22
Population, 12:6 Je 14
Poland, 6:2 Mr 22
Post Office statement, 17:30 O 11
Poverty, 18:5 O 25
Priesthood, 20:9 N 22; 20:15 N 22; 22:2 D 20
Prison, 12:6 Je 14
Promise Keepers, 18:31 O 25
Public housing, 11:11 Je 1; 11:14 Je 1; 14:30 Ag 16
Quinn, John R., 13:5 Jl 12; 13:11 Jl 12; 14:2 Ag 16; 14:4 Ag 16; 15:2 S 13; 15:7 S 13; 17:2 O 11; 17:30 O 11
Race, 4:9 Fe 23; 4:31 Fe 23; 6:6 Mr 22; 19:2 N 8
Ratzinger, Joseph, 2:18 Ja 26; 3:6 Fe 9; 21:11 D 6; 22:5 D 20
Reagan, Ronald, 16:11 S 27; 16:17 S 27
Real Jesus, The, 8:2 Ap 19; 8:4 Ap 19; 9:4 My 3;
Reed, Ralph, 16:21 S 27; 19:4 N 8
Reese, Thomas J., 21:11 D 6
Reinhardt, Judge Stephen, 6:5 Mr 22; 7:6 Ap 5
Religion and gender, 20:9 N 22; 22:2 D 20
Religion & the media, 2:5 Ja 26
Religious Right, 16:21 S 27; 19:4 N 8
Republicans, 6:7 Mr 22; 6:9 Mr 22; 18:9 O 25; 21:8 D 6; 22:9 D 20
Responsum ad dubium, 1:2 Ja 12; 2:11 Ja 26; 3:2 Fe 9; 4:2 Fe 23
Rights, 12:8 Je 14; 21:6 D 6
Russia, 12:5 Je 14
Salvi, Al, 17:9 O 11
Salvi, John III, 4:5 Fe 23
Science and religion, 14:11 Ag 16; 17:30 O 11
Seedbeds of Virtue, 15:44 S 13
'Seinfeld,' 3:19 Fe 9; 5:4 Mr 8
Shadow Man, The, 13:4 Jl 12
Shelley v. *Kramer*, 6:4 Mr 22
Shields, James, 19:4 N 8
Simple living, 20:31 N 22
Sin, 22:11 D 20
Social capital, 20:7 N 22; 22:2 D 20
Sociology, 13:2 Jl 12
Solidarity, 6:2 Mr 22; 17:9 O 11
Spitfire Grill, The, 4:6 Fe 23
Spong, John Shelby, 7:8 Ap 5
Springsteen, Bruce, 3:20 Fe 9
States, 3:11 Fe 9
Suffering, 10:7 My 17
Suicide, physician assisted, 6:5 Mr 22; 7:6 Ap 5; 7:8 Ap 5; 10:8 My 17; 11:16 Je 1; 12:8 Je 14; 17:7 O 11; 18:6 O 25; 18:12 O 25; 21:2 D 6
Summer, 13:31 Jl 12
Supreme Court, 8:8 Ap 19; 16:31 S 27; 18:8 O 25
Sweeney, John, 5:5 Mr 8; 15:5 S 13; 22:9 D 20
Teachers, 7:15 Ap 5; 7:24 Ap 5; 7:46 Ap 5
Technology, 9:7 My 3
Television, 1:6 Ja 12; 9:7 My 3
Terrorism, 14:5 Ag 16
Theology and life, 5:31 Mr 8
Third-party candidates, 6:9 Mr 22
Thomas Aquinas, 12:22 Je 14; 16:4 S 27; 18:28 O 25
Three-strikes laws, 12:10 Je 14
Time, 1:30 Ja 12
Tridentine Mass, 12:6 Je 14; 15:4 S 13
Unabomber, 12:5 Je 14

THIS PUBLICATION AVAILABLE FROM UMI

UMI

A Bell & Howell Company
Box 78, 300 North Zeeb Road
Ann Arbor, MI 48106
800-521-0600 toll-free
313-761-1203 fax

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

United Nations, 17:11 O 11
United States,
budget, 3:5 Fe 9; 3:11 Fe 9; 18:10 O 25
culture, 2:5 Ja 26; 4:15 Fe 23; 10:8 My 17; 14:7 Ag 16; 15:9 S 13; 18:12 O 25; 20:7 N 22; 21:6 D 6
domestic issues, 3:5 Fe 9; 3:11 Fe 9; 4:11 Fe 23; 4:15 Fe 23; 6:5 Mr 22; 6:6 Mr 22; 6:9 Mr 22; 7:5 Ap 5; 7:8 Ap 5; 9:2 My 3; 12:8 Je 14; 14:7 Ag 16; 15:9 S 13; 16:5 S 27; 16:11 S 27; 17:31 O 11; 18:5 O 25; 20:5 N 22; 21:6 D 6
economy, 3:4 Fe 9; 4:11 Fe 23
environment, 14:8 Ag 16
foreign policy, 5:9 Mr 8; 7:10 Ap 5; 14:5 Ag 16; 18:5 O 25; 18:5 O 25
income gap, 2:4 Ja 26; 3:4 Fe 9
politics, 4:11 Fe 23; 5:5 Mr 8; 8:7 Ap 19; 8:11 Ap 19; 16:5 S 27; 16:11 S 27; 16:17 S 27; 16:21 S 27; 17:8 O 11; 17:9 O 11; 17:31 O 11; 18:5 O 25; 18:9 O 25; 18:10 O 25; 20:5 N 22; 21:6 D 6; 21:8 D 6; 21:9 D 6; 22:9 D 20
race relations, 4:9 Fe 23; 4:31 Fe 23; 6:6 Mr 22
religion, 5:8 Mr 8; 5:11 Mr 8; 8:2 Ap 19
Values, 3:7 Fe 9; 8:4 Ap 19; 9:30 My 3
Vatican, and movies, 12:6 Je 14
Violence, 1:6 Ja 12
Virginia Women's Institute for Leadership, 8:8 Ap 19; 10:4 My 17
Virtually Normal, 2:4 Ja 26
Vouchers, school, 7:5 Ap 5; 9:2 My 3
We Are Church, 15:5 S 13
Wei Jingsheng, 5:9 Mr 8; 7:44 Ap 5
Welfare, 4:7 Fe 23
Welfare reform, 3:11 Fe 9; 11:11 Je 1; 12:16 Je 14; 16:30 S 27; 20:5 N 22
Wells, Charles, 18:19 O 25
When Work Disappears, 19:21 N 8; 21:4 D 6
Whitewater, 12:6 Je 14
Women, 9:12 My 3; 12:6 Je 14
Wycliff, Don, 1:29 Ja 12
Zahn, Gordon, 3:2 Fe 9

Screen, by Richard Alleva

Anne Frank Remembered ....13:22 Jl 12
Antonia's Line ....9:17 My 3
Before and After....7:23 Ap 5
Casino....1:18 Ja 12
Dead Man Walking....4:17 Fe 23
Emma....16:19 S 27
English Patient, The....22:14 D 20
Entertaining Angels....18:18 O 25
A Family Thing....9:16 My 3
I Shot Andy Warhol ....13:22 Jl 12
Jane Eyre....11:18 Je 1
Last Dance....12:20 Je 14
Leaving Las Vegas ....4:17 Fe 23
Looking for Richard....21:18 D 6
Lone Star ....14:19 Ag 16
Mary Reilly ....7:22 Ap 5
Michael Collins....20:19 N 22
Nixon ....2:19 Ja 26
Othello....8:19 Ap 19
Richard III....8:18 Ap 19
Romeo and Juliet....21:19 D 6
Sense and Sensibility ....5:15 Mr 8
Shine ....20:20 N 22
Tin Cup....16:19 S 27
Trainspotting ....15:28 S 13
Twelfth Night ....22:14 D 20

Media, by Frank McConnell

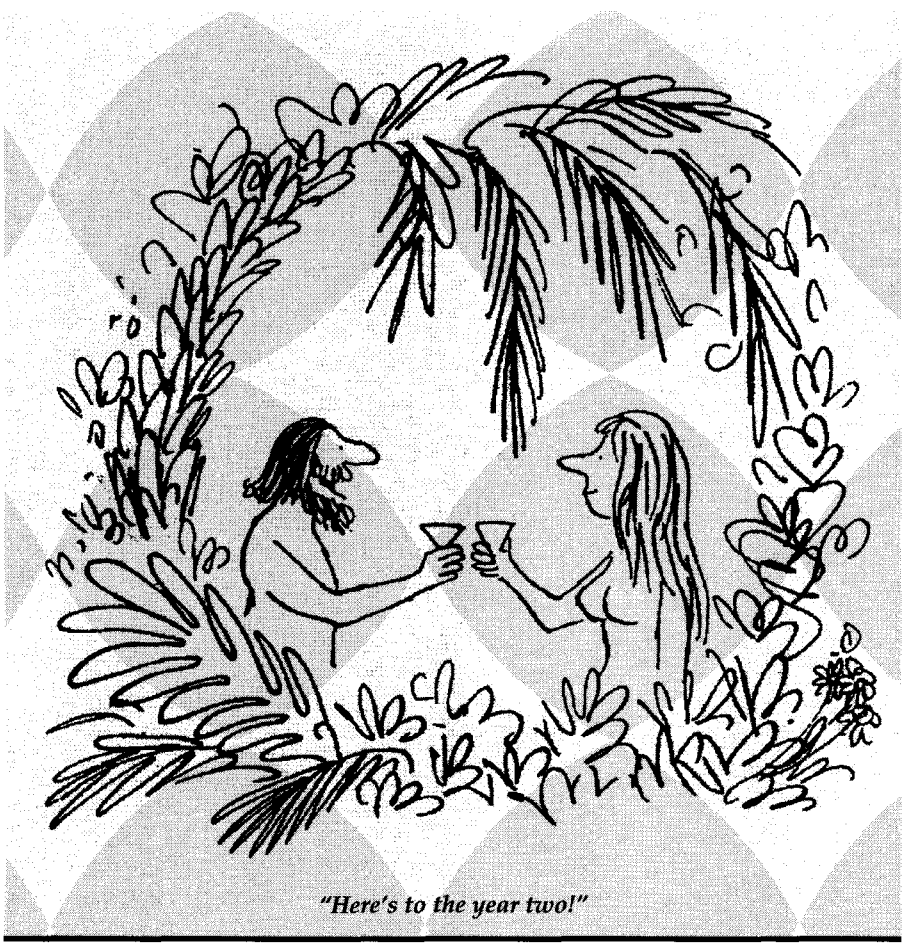
How 'Seinfeld' was born....2:19 Fe 9
Gerry Mulligan & his baritone sax....5:17 Mr 8
What hath Phil wrought? ....6:20 Mr 22
Desecrating literature....7:24 Ap 5
Eloise Knapp Hay, R.I.P....14:21 Ag 16
'With God on Our Side' ....16:21 S 27
'Genesis' ....17:17 O 11
'Genesis' II....18:19 O 25
Expecting visitors?....20:21 N 22

Media, by Robert F. Moss

TV cop shows cop-out on race....19:12 N 8

Music, by Joseph Gerics

A melancholy 'Boss' ....3:20 Fe 9



"Here's to the year two!"

CLASSIFIED

RATES: $1.10 per word; 12 word minimum. Discounts 5 percent, 3 times; 10 percent, 6 times; 15 percent, 12 times. Advance payment required. Discounts and monthly billing available for repeat advertisers. For additional information call 212-732-0800 or write COMMONWEAL, 15 Dutch St., Room 502, New York, NY 10038-3760.

Calendar of Saints

"THE SAINTS IN HEAVEN WERE HELL ON EARTH." 1997 Page-per-Day Calendar of Saints. "Surprising Sayings by the Saints and Saintly, Arranged by Feast Day." Resplendent gift. Be remembered every time a page is turned. Spiral-bound. $12.95. Priority mail: $3.00. 1-800-738-7238.

Manuscripts Wanted

MANUSCRIPTS WANTED. ALL TYPES. Subsidy Publisher with 75-year tradition. 1-800-695-9599.

Video

"MY BROTHER DAN," Bishop Thomas Gumbleton Pre-paid audio tape @ $10.95. Catholic Parents Network, 5813 33rd Ave., Hyattsville, MD 20782, (301) 927-8766.

Conference

COME! ENRICH THE CONVERSATION! Second annual Mile Hi Conversations, "Breaking Boundaries, Building Communion," Jan. 31–Feb. 2, Denver. Catalysts: Elizabeth Schüssler Fiorenza and Ed Hays. (And skiing is great now!) 1-800-396-6613.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CELEBRATE A FAMOUS MONUMENT OF ANTIQUITY!

ROBERT HOYT ON HIS 75TH BIRTHDAY!

For tickets, clip and return with payment to:
Commonweal
15 Dutch Street, Room 502
New York, NY 10038

Name _____
Address _____
City/State/Zip _____

Number of tickets requested:
Symposium only tickets @ $20 _____
Full program & dinner tickets @ $100 _____

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED